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REVIEW OF NEW PUBLICATIONS.

The State of the Protestant Religion in Germany: in a Series of Discourses, preached before the University of Cambridge. By the Rev. HUGH JAMES ROSE, M. A. of Trinity College, Vicar of Hors- ham. Deighton, Rivingtons. 1825. 8vo. pp. 183.

WE have long watched with a jealous eye the progress of what are called "rational" opinions in religion, in this country. The pretensions made to that distinctive appellation, we have always regarded as most absurd and unwarrantable. To whatever distinction Unitarianism and the kindred forms of mis-belief may lay claim, we cannot conceive the smallest ground on which they can pretend to that of being peculiarly or exclusively *rational*. If indeed the title of rational be fairly conceded to any system in proportion to the loudness of its clamours in favour of the pre-eminence of reason, or of any illusion claiming the name of reason, then indeed we might admit that the system of explaining away and softening down every scriptural truth, until it is brought to the level of some low conception of an ill-disciplined mind, is a rational system. And if the principle of rejecting or discrediting facts, because they may stand in the way of a favourite hypothesis, be a part of true philosophy, then we may assign to Unitarianism and the schemes of similar character, the name of philosophical speculations.

But, however improperly the distinctive title may be assigned, the system which assumes it is one of the most dangerous and insidious character. We are accustomed to view it merely as displayed in the fantastic reveries of Unitarianism: but it clearly admits, and has in fact received, a much more-extensive application. We are persuaded that, even in our own country, the application of it is carried to a much greater extent than many seem willing to believe; that there are large numbers, especially among that numerous class who have received a *certain degree* of liberal education, who, though not openly professing Unitarianism, are carried away with the flattering idea, that they can reduce religion to a *rational* system, without impairing its practical essentials, and thus set themselves above the prejudices of the vulgar, without any glaring offence to public decency and established institutions. At the same

time, we are happy to admit, that in our country no such presumptuous speculations have attained any publicity, or been heralded forth to the world as philosophic discoveries. On the continent, however, the case has been lamentably different. Germany, during the last half century or more, has been prolific in wild and visionary systems of every kind: but in no kind more abundant than in speculations concerning religion. Hitherto, indeed, the writers of that nation have chiefly been known to us as laborious critics on the classics,—but latterly, an anxiety has begun to manifest itself amongst us for a more intimate acquaintance with the general literature of the country. Its language has been more studied; its poetry, its philosophy, and its divinity, have been more generally read. In this state of things, the noxious tendency of many works on the last subject, which have obtained a celebrity, and which have not unfrequently been inadvertently recommended in conjunction with others of high character and eminent utility, imperatively demands the notice of those, who are at once competent to the investigation of the subject, and are justly sensible of the duty imposed on every sound believer, of guarding inviolate the sacred deposit of the faith.

The author of the volume before us, seems to have been peculiarly impressed with the importance of pointing out the mischief arising from these sources to English students, and to have diligently availed himself of the opportunities afforded by a tour in Germany, for collecting information, and acquiring a knowledge of the works in which the obnoxious principles are inculcated. The result of his inquiries has been embodied in the form of discourses, delivered before the University of Cambridge: and, as the subject is one of considerable interest, a sketch of their contents will, we trust, be not unacceptable, while it may serve as an introduction to the perusal of the volume itself.

Mr. Rose commences with some good general observations on the prevalence, in the present age, of pretensions to exclusively rational views of religion. He observes the common propensity to ascribe to reason unlimited power;—a propensity, which leads to its undue elevation at the expense of faith: not only the *moral right*, but the *full capacity* of every individual to judge for himself, being assumed by those who adopt such license of discussion. Such pretensions are usually associated with the idea of advance in philosophical illumination:—and it is probably to the general diffusion of superficial attainments in science, that their prevalence is to be ascribed. Were it possible to ensure a real and solid ground-work of philosophical instruction, wherever attempts are made to introduce scientific education, we should not see the name of philosophy degraded, and its principles perverted and abused, to the purposes of

discrediting or refining away the truths of religion. It is to the *deficiency*, not to the *excess* of sound philosophical principles, that we are convinced these evils are mainly owing.

The progress of rash speculation on the subjects of religion is very happily depicted by our author. The following passage conveys, we think, an admirable illustration of the way, in which the illusions of what is termed reason conduct the self-called philosopher to the entire perversion, and virtual rejection, of every thing usually esteemed essential to Christianity :

"The advocates for the supremacy of the human understanding, to whom I allude, not content with judging of the evidences offered in support of the truth of the Christian system, proceed much farther, and first establish reason as the sole and sufficient arbiter of the truth or falsehood of the various doctrines which that system contains, the umpire from whose judgment there is to be no appeal in matters of religious controversy. First, I say, for this is indeed only the preliminary step to that long career on which they are entering, reason, which is to be the sole judge, must, if its office be rightly bestowed, at least be *capable* of deciding on every thing offered to her examination ; that is to say, in religion thus subjected to the decision of human reason, there must be nothing which it is beyond the power of human reason to *comprehend*, for without comprehension there can be no decision. Those things in religion which to others are obscure and difficult, to those who pursue this road must be as clear as the windows of the morning. They must explain them, or explain them away. But when religion is thus placed at the mercy of reason, it is manifest that the first step will be to treat religious matters like any other science within the province of reason. Questions will arise, not only as to the value or truth of particular doctrines, but as to the meaning and scope of the system itself. It may have come down to us clogged with many human additions, and distorted by many human views. It may perhaps never have been rightly understood from the beginning, and may be still an unknown country to reward the labours and the penetration of future discoverers. The same methods which the natural philosopher pursues in arriving at the knowledge which he presumes he possesses of chemistry or geology, must be employed by the religious philosopher in arriving at Christian truth. Truth (according to the scientific plan of religion) as set before us in Scripture, is the raw material which is to be worked up by human ingenuity, or rather the hieroglyphic system, the solution of which is to be achieved by human penetration. The doctrines which have commanded the assent, directed the faith, and warmed the hopes of the great, the wise, and the good, in every age of Christianity, may, perhaps, in every age of Christianity have been misunderstood or not understood at all. The theologian must *mine* for the long hidden treasure of truth, and, like the naturalist, must make new discoveries, and modify his belief accordingly. When a sufficient number of facts is *discovered*, a system must be formed, to which reason can form no objection ; that is to say, a system which contains nothing transcending her powers. But as the name of *Christianity* is still to be

written upon this system, it must at all events profess to rest, as we have said, on the basis of Scripture; and as the words and the facts of Scripture are occasionally somewhat more refractory than the imaginations of the human heart, new systems of interpretation must be devised, and the words and facts of Scripture must change their meaning at the omnipotent command of reason, and must be made to accord with the system which her wisdom has erected; or when this is impossible, portions or rather masses of Scripture must be wiped away from the canon, and branded with spuriousness and imposture. Truth must no longer be recognized by external characters, but by its coincidence with the dictates of reason. And probabilities from external circumstances must afford us no matter for thought or conviction, but the system must itself be the measure and arbiter of probabilities." P. 3.

Mr. Rose then proceeds to state, that this representation is, in point of fact, an exact picture of the recent progress of theological speculations among a very extensive portion of the Protestant Church in Germany, and, not merely among the community in general, but among those who, by situation and profession, should have been active in endeavouring to stop the progress of error. This pretended system of purer Christianity has been taught by divines from the pulpit, and by professors from the chairs of theology; received by the better informed, as a part of philosophic illumination; and greedily swallowed by the low and illiterate, as a system which would liberate them from many inconvenient restrictions, and set them free from the dominion of many hitherto troublesome prejudices.

The operation, however, of this evil, as Mr. Rose goes on to shew, produced a strong reaction; and from the extreme of rationalism, it was an easy transition, by which large numbers were carried into the opposite extreme of mysticism and enthusiastic extravagance. The author makes some very judicious observations on the imperfect constitution of the German churches, as in no small degree tending to the extension of these evils. The total want of any controuling power over the clergy, and the absence of any restriction upon the doctrine they might teach, were causes, which not only precluded the possibility of stopping the mischief, had the desire to do so existed, but also gave every facility and encouragement to the Clergy, to follow any casual novelty that might most powerfully solicit their attention.

These remarks are followed by some of an excellent practical tendency, on the importance of keeping strictly to the excellent formularies of our own church. To these we must be content to refer the reader (p. 12), and must hasten to the main part of the subject,—to the view which is developed in detail of the system of the German rationalists. The author traces the origin of this system to the state of the German church since

the Reformation, in regard to its articles of faith. Though, as he observes, both the Lutheran and Calvinist churches of Germany nominally possess a declaration of faith, they virtually have none. The Lutheran church adopted, as its standard, productions which successively appeared in the statement and defence of the reformed tenets. To the Confession of Augsburg was annexed Melancthon's defence of it: to this, the Articles of Smalcald, Luther's two Catechisms, and the Formula Concordiæ. And to the whole of this mass of documents, known by the name of the *symbolical books*, subscription was at first required. The very length of such documents, as might well be supposed, soon became an objection. And though they continued to be subscribed, a device was early introduced of virtually getting over the difficulty, by subscribing with the qualification "as far as they agree with scripture." In the other branch of the German church, for a long period, nothing more was required than a promise to teach the people "according to the Holy Scriptures*:"—a promise, which in many instances has been admitted as sufficient in the Lutheran church also.

Hence, then, the obvious origin of perpetual variations in doctrine: the main cause of the evil, however, is thus further explained:—

"But this statement, although sufficient to show that the German churches have nothing in their constitution to check changes of doctrine, is not all. These churches boast of it as their very highest privilege, and the very essence of a Protestant church, that its opinions should constantly change. Hear the words of the most esteemed among their modern historians. 'Our divines recognize the necessity of enquiring, of correcting, and of ameliorating their belief as often as any new views require it; and they do not deny the possibility of making that belief more free from false explanations and arbitrary adjuncts, firmer in some parts, and more connected in all.' And I am not here using an accidental or careless declaration, but one, the spirit of which runs through every work of the rationalizing German divine. It is a declaration which, if it refers to matters of trifling importance, is deserving only of contempt, but if it applies to fundamentals, must inspire us with the greatest horror and disgust. We cannot in that case doubt for a moment that this is one of the out-

* Dr. Hey mentions a similar fact with regard to the "metropolis of Calvinism," the Genevan Church. Speaking of the Genevese having in fact quitted their Calvinistic doctrines, whilst in form they retain them, he adds: "When the catechumens are admitted to the Sacrament, they only give an assent to the Scriptures and the Apostles' Creed; but when the minister is admitted, he takes an oath of assent to the Scriptures, and professes to teach them 'according to the Catechism of Calvin;' but this last clause, about Calvin, he makes a separate business; speaking lower, or altering his posture, or speaking after a considerable interval."—*Lectures in Divinity*, Vol. II. p. 57. 1822.

rageous attempts of reason to subject religion entirely to her decision; we cannot be blind to the obvious fact that if such a principle were recognized, every new school of philosophy would produce a revolution of religious opinion, and mould all belief according to its own views and principles, and that thus there would be nothing fixed or stable in religion while the world lasted. Such views could not be held for a moment by those who had any belief in the divine origin of our religion, or any confidence in God's promise, that he would always be with his church to the end of the world. In what sense, indeed, can such a promise be understood by one who supposes that, for eighteen hundred years, God has entirely concealed the truth which he promised to teach, and that he may continue to do so for an indefinite period? If then it be an essential principle of a Protestant church, that she possess a constant power of varying her belief, let us remember that we are assuredly no Protestant church. The dispute is not here whether we be right or wrong in our doctrines; but the principle, on which we separated from the Roman church, was, not that we had discovered any new views of Scripture doctrines, but that we desired to return to the primitive confession, the views held by the Apostles and early Fathers of the church. And as the founders of our church firmly and hopefully believed that God had led them by his Spirit into these views of truth, so they as firmly and hopefully believed that he would continue and strengthen the church in them to the end. And with these feelings they have given us a declaration of faith, without subscription to which, as, thank God, no one can be a teacher in the church, so, if he afterwards depart from it, he must depart also from communion with the church which holds it, and not disturb our peace by inculcating what his fancy dictates as a more excellent way. Here, then, is a marked difference between our own and other Protestant churches. Our church receives only what was received in those ages when truth must have been known; the others profess that perhaps in no age has truth yet been recognized, and that her genuine form may still remain to discover." p. 20.

In addition to the testimony already quoted in reference to the principles of the German churches, the following statements, given in the notes, exhibit the same thing in a yet more striking point of view. Wegscheider, describing the constitution of their ecclesiastical synods, continues,

"From these synods finally are to be constituted ecclesiastical colleges of clerks and laymen, who are to deliberate on ecclesiastical matters as *reason is more cultivated*, and the *right use of scripture* more understood: submitting their decrees to the approbation of the Sovereign." p. 118.

Add to this the assertion of Griesbach, that,

"The symbolical books are not to endure for ever; but that it is enough if divines follow the *newest* and best views." p. 119.

These curious statements afford a sufficiently clear and striking picture of German rationalism in its most improved state. We are here presented with quite a new idea in religion, its gradual

improvement, without any new revelation, and without any fixed standard of faith.

To the absurdities attendant on such a view of Christianity, Mr. R. adverts at the commencement of his second discourse. He points out, in a series of very just remarks, the necessity of going to the fountain-head for pure Christianity; shewing that its uncorrupted doctrines are not to be sought in the inventions of modern speculatists, but in the authentic records of its original founders: commenting, as he proceeds, upon the false pretensions of these modern improvers, who boast, that they are taking up the great work left unfinished by the continental reformers, and further purifying religion from the errors still adhering to it. Some of these writers reproach those reformers in tolerably strong terms, for not having done so much as they ought for the cause of pure Christianity. One of them makes it a subject of accusation, that "Luther attended more to the letter than the spirit of Scripture;"--others are not sparing in their accusations against the German divines of the succeeding age, which is denominated "*the slumber of theology*;" the 17th and first half of the 18th centuries being regarded by them as times of theological barbarism. Yet these were times, as Mr. R. shews, which produced some of the first and ablest divines. The accusation, in fact, is on a par with the liberal imputations so constantly sounded forth by fanatics in our own times, that the gospel has not been preached in any place they endeavour to evangelize, and has an exactly similar meaning, viz. that, during a certain period, their own peculiar views had not been disseminated; and divines had remained contented with the safe and laudable path of continuing to add fresh illustrations, to what the diligence of their predecessors had accumulated from the treasures of their scriptural knowledge and profound erudition.

To proceed with the course of Mr. Rose's observations.---The violent and acrimonious disputes which had been long kept up between the Protestants and Romanists, as well as between the two grand divisions of the Protestants on the Continent, had, in the minds of many of devout and abstracted habits, created a complete disgust. This gave rise to the formation of societies, at first private, but afterwards more public, composed of persons, who, setting aside all controversial points, met together to keep up a spirit of Christian piety; in which they made religion consist, to the exclusion of all dogmatical systems. These acquired the name of *Pietists*, and subsequently of the *Collegia Pietatis*. It was in one of these societies that Semler, who may be considered the great leader of rationalism, received his primary notions of Christianity. However good might be the intentions of those who formed such societies, their tenets had a direct tendency to do away

all fixed and definite principles of belief. Hence the facility with which the disciples of such a school were impressed with every variety of doctrine which might successively recommend itself to their minds.

The attacks of the Deists, and the writings of the Soci-nians, and of the philosophers (falsely so called) of France, had tended to enforce the idea, that reason and religion were essentially hostile to each other. These proceedings called forth the attempts of a variety of writers on the other side, to shew that the two things were not really opposed. In order to the defence of this position, various recondite arguments were invented by several men of eminence both in science and theology; but, of all devices adopted, the most mischievous was that of attempting to explain the mysteries of revelation by certain abstract truths of human science. These attempts, originating with Leibnitz, were carried to most extravagant excesses by his disciples. Every peculiar doctrine of revelation was to be made out consistent with human reason upon some demonstrative grounds. From this entire misapplication of reason to religious subjects, it was not a remote step, to refine away the more mysterious doctrines themselves. Thus was a prolific source of incalculable mischief opened; and a license given to speculation, which soon extended to the explaining away of every peculiarity of the gospel.

It was now that the singular and dangerous notion was taken up, that Christianity was as yet only in a low and degraded state, and that it might yet be perfected: that, while Scripture contained only the elements, it was the province of human reason to consummate the doctrines which existed there, and bring those germs of truth to maturity. The first writers of this school appeared about the middle of the last century. They soon reduced Christianity to a mere system of natural theology and morality. Its peculiar doctrines were pronounced to be dogmas of the schools engrafted upon the simplicity of real Christianity, which were to be cleared away before the advance of reason. Among the earliest of this sect, Semler was distinguished by his zeal in opposing subscription to the symbolical books. The intellectual character of this eminent but extravagant person is described, with considerable force, by Mr. Rose; and the prominent features of his hypothesis are ably delineated. (see p. 46, &c.) The most remarkable part of his doctrine is what has been termed the "theory of accommodation." This convenient principle, it may be necessary to remark, consists in understanding the declarations of our Lord and his Apostles, as not addressed to the general belief of all, but merely in the way of accommodating themselves to the ideas and prejudices of those they addressed, and thus introducing practical instruction. This

principle was soon carried to inordinate lengths by Semler's disciples. It was thus easy to get rid of all peculiarities in Christianity, and of the very substance of the religion itself. A favourite notion was, that there were some parts of Christianity, such as its grand moral truths, which are eternal and immutable, but that all its other doctrines are temporary; mere adaptations to the barbarism, ignorance, and prejudices, of the Jews. They even went so far as to assert, that the very idea of a divine revelation was only a wise condescension to the weakness of former ages. Semler set about to attack the canon of Scripture. The basis of his argument was,—to judge of the canonical authenticity of a book by the singular standard of the importance and reasonableness of its contents: a mode of decision referring the matter wholly to the caprice of each individual. In this way Semler proceeded to the virtual rejection of the Old, and thence to that of the New Testament; the degree of respect paid to them, after all the refinements in which the question was involved, becoming at last a mere shadow. For some of the details of his system we must refer to the second discourse, (p. 51.)

In the third discourse, Mr. Rose enters upon an account of the opinions professed by the late disciples of Semler. The inspiration of Scripture was one of the first topics which took their attention. After a number of refined distinctions as to the different degrees in which inspiration might be supposed to have been communicated, the opinion at length generally adopted was, that of the impossibility of a real and immediate agency of the Holy Spirit. This was maintained on some strange physical and psychological grounds. The inspiration of the sacred writers was by some maintained, to be much the same as what we term poetical inspiration; though, with great inconsistency, it was sometimes admitted, that these writers were so far under the divine influence that they could not fall into error. A more prevalent idea was, that the Apostles, from good motives, and in order the better to introduce pure and wholesome truths, allowed themselves to give many circumstances a different dress from the true one. To persons armed with this hypothesis, it was easy to reject every thing which they disliked in Scripture, without appearing openly to attack the character of the Apostles; they could change the whole into a fable, of which every man might believe as much or as little as he pleased. Their grand principle was, that whatever is not intelligible is incredible: hence, all that is marvellous and mysterious was to be explained away as mere adaptation or ingenious romance. But, in order to give a clear account of their mode of proceeding, it is necessary to appeal to the author's own words.

“What is peculiar to them, is this; that in interpreting the New

Testament, their first business is always, not to examine the words, but to investigate the disposition and character of the writer, and his knowledge of religion, the opinions of his age on that subject, and finally, the *nature* of what he delivers. From these, and *not* from the words, they seek the sense of Christ's, and his followers', discourses; and they examine the words by these previous notions, and not by grammatical methods. They seek for all which Christ said, in the notions held by the Jews in his time; and contend, that those are the points first to be studied by an interpreter. They seek thence to explain the history, the dogmatical part of the New Testament, nay, those very discourses of Christ, in which he delivers points of faith and morals; and thus enquire not what the Founder of our religion and his disciples really thought or said, in each passage, and in each sentence, regularly explained on acknowledged rules of interpretation, but what they might have said, and ought to have said, according to the opinions of the times, and their own knowledge of religion; not what Christ really meant in such or such a discourse, but how the Jews ought to have understood it; not what the Apostles wrote, but whether what they wrote is true: that is, not whether it seemed true to them, but whether it is true, according to right reason; not what they actually taught, but what they must have taught from the limits of their own minds, and the state of men and things in their days: and lastly, what they would have taught in other times, and to other men. This is the Rationalist's style of interpreting Scripture; a style, which no commentator even on profane writers would ever dream of adopting. He would never maintain that a Greek or Roman philosopher could not hold, and could not inculcate any opinions but those of his age and country; he would never pass from interpreting his author, to judging him; he would never, because he disliked a notion, or deemed it false, assert that it could not exist in the words of his author; nor would he assert, that another did exist there, because in his opinion, a writer under similar circumstances, would have maintained it. This, I say, would not have been done by the commentator on a profane author, though this, and far more than this, has been done by this class of the German commentators on the sacred ones." pp. 68, 69.

Thus, in fact, every peculiarity of the New Testament was resolved into some existing tenet of Jewish philosophy. Some few eternal truths were admitted to be comprised in it, but which were to be considered so, was not strictly defined, so that even this distinction was in effect nugatory. From thus getting rid of peculiar doctrines, the next step was, to examine the idea of a revelation in the abstract: and here, while the name of such a communication was religiously retained, the substance and reality of it were completely done away. This, indeed, would be a necessary consequence of making Christianity teach men, only what they could as well have discovered for themselves. In short, having interpreted Christianity to suit their own fancies, these divines pronounced it a system of eternal truth and wisdom: and, since every thing wise, and good, and true, emanates from God, they admitted that Christianity

does so ; and thus saved appearances, and kept up the name of a divine revelation. All more particular idea of a communication of the divine will, by express commission and inspiration, were entirely discarded : and the very notion of such a thing was treated merely as a Jewish prejudice. All the express assertions of Christ and his Apostles on this head, were easily made out to mean nothing, by the happy theory of accommodation. When the argument from prophecy was adduced, recourse was had to a species of interpretation, which went to shew, that there are no prophecies, properly so called, in the Old Testament. These writers speak in the most offensive terms of the delirium and infatuation of the prophets ; maintaining that there is not one instance of a prediction which unequivocally applies to Christ : that the prophetic writings are merely representations of passing events in a high-flown poetical dress. That Christ and the Evangelists adopted passages from the prophets, as applying to Christianity, which were never before understood or intended to apply to it. They deny that our Lord uttered any prophecy. One of them devotes a long dissertation to make out, that Christ's prediction of his own resurrection was never meant to apply to that event ; and that the prediction of the destruction of Jerusalem meant nothing at all. Some of them unceremoniously treat the whole body of prophets as mere impostors.

Having thus got rid of one main support of Christianity, while they all along profess themselves zealous Christians, they proceed to the other grand evidence,---the miracles of the New Testament. Here, indeed, we might suppose their ingenuity would find itself baffled, and that it might be a matter of no inconsiderable difficulty to steer clear of anything supernatural and incomprehensible, while they as carefully avoided actual infidelity, and could conscientiously profess themselves Christians. Insurmountable as the difficulties might appear with which they seemed to be encompassed, their enviable logic enabled them to get over every obstacle.

From the idea so warmly adopted by every unbeliever, that in all ages prodigies have been related, and the speculations of sceptics, respecting the antecedent impossibility of miracles, these *Christian* divines advance to a more *scriptural* view of the matter, and maintain, that miracles tend to degrade real faith, which is more pure and exalted without such sensible aids. They then make out, that but little reference is made to his own miracles by our Lord : that they might be useful to catch attention in a barbarous age, but that they are unworthy the attention of the enlightened. Their reality is next attacked, and some authors of pre-eminent genius have constructed out of the accounts of them a most edifying romance. The whole of the supernatural parts of the New Testament they make

out to be a mythological representation, intended as an agreeable illustration and attractive accompaniment to the moral instructions to be conveyed. They put it exactly upon a level with the theogony and the metamorphoses. To explain away the whole of the Old Testament miracles in this way, was a mere trifle:--the Creation, Paradise, the Fall, &c. &c. afforded easy applications of the principle. From these, therefore, their attention was speedily turned to the history of our Lord. Whether his personal existence was questioned or not, does not perhaps so clearly appear as it should do; but certainly his birth, manifestation to the magi, his baptism, temptation, death, resurrection, and ascension, are all made out as so many "mythi." In what sense they could be so, or what is shewn or illustrated by them if they were, are points which require further elucidation. However, it is not a trifling difficulty which stops the career of these interpreters. They have an uncommonly convenient way of getting over the most stubborn facts. One of them, high in theological dignity, gravely ascribes the miracles to animal magnetism, (perhaps he means this as a mythus): another makes out, that the miracle of the tribute-money in the fish's mouth, was nothing but an elegant periphrasis, for enjoining Peter to follow his usual trade, in order to obtain the necessary supplies. Others think, that as the wants of Jesus were ministered to by so many disciples, the miracle would have been *unnecessary*; and, *therefore*, probably no such circumstance ever took place. The loaves and fishes were supplied from a large caravan which, unperceived, followed the multitude. Jesus walked, not *on* the sea, but on the sea shore. Peter did not walk, but swim. Another interpreter says, that Jesus swam too; and, again, to make the whole consistent, neither the one nor the other walked or swam, but forded some shallows; which, however, were not *so* shallow, but that Peter was near drowning. Grammar and idiom are of course considerations of the most trifling importance. Testimony, probability, and common sense, are not worth listening to. The devil who tempted Christ was, in fact, the high priest and pharisees personified. One most convenient method of getting rid of miracles is, to refer them "to the calculation of the historians." What sort of calculation this is, we are unable to discover. Where no other argument will do, a *suspicion* that there might be some fraud, answers the purpose.

We have only sketched, in the most cursory manner, the outlines of this monstrous system, of which many further details will be found in the notes on Mr. Rose's third discourse. But, perhaps, the worst and most disgusting part of the whole, is the attack which some of these writers make on the character and views of our Saviour himself: making out, in fact, that

he, whose admitted object was the promulgation of high and heavenly truth, could yet adopt the most inexcusable duplicity and fraud in his conduct, and in the means he employed for bringing about his object. After all these excesses, it is nothing strange, that some of the same school reject the gospel of St. John as an imposture, and that Semler condemned the apocalypse as the work of a fanatic.

In the fourth and concluding discourse, Mr. Rose adverts to the effects which have resulted from the promulgation of these extravagancies in Germany. The first and most extensive result was, an increasing indifference to all religion, its duties and observances—the very natural consequence of a rejection of all its peculiarities; that is, of every tie by which it united itself with the feelings, wants, and wishes of the human soul. One fact, which the author considers as strongly indicative of this indifference, is, the heterogeneous sort of union, or compromise, of late made between the Lutheran and Calvinistic churches. But the desecrating effect of such teaching is the topic of acknowledgment and complaint in a variety of recent publications. The churches are deserted—the bible is neglected—all external decency in religious observances is discarded. The preachers found themselves obliged to comply with the spirit of the age; and, therefore, instead of delivering the doctrines of the gospel, betook themselves to politics and agriculture, and discussed the benefits of inoculation.

On the other hand, in many quarters a strong disgust was excited; but the total want of union in the German churches afforded no means of redressing the evil beyond the effects of individual opposition; and individuals, finding that little could be effected by raising their voices against the general corruption, retired to the enjoyment of mystic meditation, thus indulging internally in that religious excitement which they sought in vain without. Thus many were rapidly hurried into the opposite extreme, and resigned themselves to the abstractions of religious meditation, and to “that fascinating dream of the mystics of all ages, the notion of an union with God, and an immediate and internal perception of the truths of religion.” In truth, as our author observed in his first discourse, the open denial of all value of the reasoning faculty, is the constant, and, from the very constitution of the human mind, the necessary consequence of reason’s asserting her authority out of her own sphere: and, in all ages, history has borne testimony to the truth of the statement. The age which produced the scholastic philosophy, produced also one of the earlier schools of mystical theology; and the same accompaniment has been observed to follow closely the extravagancies of the rational school of modern Germany. This enthusiastic mysticism, it is curious to observe, has been, in a great

measure, supplied with food by certain tract societies of England; whose interminable hosts of fanatical publications have been extensively translated and circulated for the edification of German enthusiasts. With this mysticism was curiously worked up a peculiar philosophical system, which had obtained much favour among certain classes, and which was fully as extravagant in the conceits it generated among the better educated, as the fanaticism which so powerfully recommended itself among the lower orders. Of this system, Mr. Rose gives some account in his fourth discourse, p. 95, &c. Amongst another party, the re-action was curiously displayed in an adoption of the Romish religion. It was urged, that imagination was the proper feeling for religion to act upon, and consequently that system, which produced the most powerful effects on the senses, was the best. Hence many went over to the Romish communion altogether; and others, while they could not embrace all its irrational doctrines, yet, on the principle just stated, complied with its outward observances, and professed what they called a sort of allegorical Catholicism.

Having thus brought to a close his review of the state of Protestantism in Germany, Mr. R. sums up the whole with some excellent remarks, pointing out several important practical lessons which result from the sketch which he has given. These are,—the fallaciousness of unassisted reason as a means of moral improvement,—the danger of bringing any arbitrary theory to the interpretation of scripture,—of philosophizing independently of the bible,—or of applying to it the principles which belong to discoveries in science;—and, above all, the necessity of restraining the exercise of the right of private judgment, and the importance of superadding just views of the nature of a church to a knowledge of Christianity in general.

The notice of this last point affords an occasion to Mr. Rose to direct the attention of those among his academical audience, who were intending to become ministers of the church, to the duty of acquainting themselves fully with the nature of the profession in which they were about to engage. This he does in a most animating style of appeal, evincing an anxiety to leave an impression from his work, where it may tell most powerfully for the benefit of that church, whose cause is evidently most near and dear to his own heart.

The prospect opened to us by the information contained in Mr. Rose's volume, might afford a most instructive lesson to the English Unitarians. In their system, nothing is so remarkable as its glaring inconsistency with itself. The professor of this system rejects all mysteries, because he cannot comprehend them,—and at the same time admits the most incomprehensible of all mysteries, the existence and infinite perfections of the Deity. He rejects, as utterly inconceivable, the incarnation

of the Son of God : while he receives, without hesitation, the account of many miracles of a nature certainly quite as inconceivable. He denies the atonement offered on the cross,---yet admits the belief in a resurrection of the body. In short, he applies his principles of reasoning only to a few of those particulars, which are laid before him, and leaves the others untouched. He explains away some truths by his metaphorical interpretations, whilst many, just as much open to such interpretation, are left in their naked simplicity. If he would be consistent, let him follow the illustrious examples set him by these German illuminati: for they, at least, have the merit of consistency, in a far greater degree than he has. They would teach him to get rid of miracles, and believe that the Apostles suffered and died in attestation of events to which they pretended to be eye-witnesses, but which either never took place, or were mere ordinary occurrences which could prove nothing, and which they appealed to without the slightest intention of proving the divine character of their Master,---that is, without any object at all, except that of procuring for themselves contempt and persecution.

It might thus also be learnt, that the Apostles deluded themselves in seeming to work miracles, as well as those on whom the cures were effected; and those who fancied they witnessed the effect. Considerable light would thus also be thrown on prophecy, as we have already had occasion to observe. Revelation, in general, might be conveniently got rid of. In fact, if the disciple of Unitarianism were to follow carefully the footsteps of these enlightened teachers, it does not appear that above one or two instances of inconsistency would remain to disgrace his creed. These teachers have not advanced to avowed atheism: they have, however, done all but this; and here, indeed, the Unitarian ought to "better the instruction," and, to make his system what it professes to be, ought in his turn to go a little further than his teachers: for it is certain that he still admits what no man can comprehend. And there is yet one further inconsistency which it is incumbent on him to clear away,---this is, the belief in his own personal existence, and that of material objects around him.

Irreligion is always the same. In different ages and under different circumstances, it does, indeed, exhibit itself under a corresponding diversity of appearances: but the spirit and tendency are always the same. In a barbarous age, when freedom of opinion is repressed by the strong arm of power, infidelity conceals itself under the exterior of religious formality. In times when a strong reaction has taken place, it avows itself in unblushing mockery of all decorum. In a more settled and refined state of things, its appearance is proportionally refined: and what was once avowedly unbelief and atheism, is, by the

smooth courtesy of the present enlightened times, "liberality of sentiment," and "rational religion."

The religious views of the self-called rationalist, may, as we have seen, arise from a misapplication of philosophy,---the fruit of a limited acquaintance with its pursuits, and imperfect degree of information as to its principles. This we may reasonably and charitably suppose to be the case with a great number of those, among whom a tendency to such wild views predominates to a greater or less extent.

But it is also possible to conceive, and unfortunately but too probable to suppose, that in a great number of instances the case may be of a very different complexion; and that at that point, to which the infidel comes at once, the rational Christian seeks to arrive by a more artful and insinuating course. There is something in the bold denial of the infidel, which shocks the feeling of mankind. The rationalist avoids this offence by a circuitous mode of proceeding. Why so abstract and mysterious a doctrine as that of the Holy Trinity, should become a subject of such violent and acrimonious controversy, might, at first sight, occasion surprise. But if this doctrine be once got rid of, that of the incarnation of the Son of God follows with it: and without this, it is impossible to maintain an atonement for sin, or a remission of the penalty of sin, or a deliverance of man from the sentence of condemnation. So that it becomes necessary to follow up the train of reasoning, and to admit, that to leave man under the sentence of condemnation without a hope of redemption, would be contrary to the Divine goodness; and, to avoid so glaring an inconsistency, we now find the argument brought to this,---that if there be no remission of the penalty, then man has surely not been subjected to any such penalty:---and in fact, like the father of sophistry of old, his modern disciples come at length to the artful insinuation, "Ye shall not surely die!" This is the ultimate object of all their subtleties; and thus they, like those from whom they so earnestly affect to distinguish themselves, plainly shew what their true design is, and where the real idol of their worship is enthroned.

It is on such grounds that we are impressed with the high *practical* importance of opposing to the utmost, every tendency which may appear, in the prevalent opinions of the day, towards the rationalizing system. Of the yet higher importance of doing so in respect to the preservation of purity in *doctrine*, we need not add more than we have already said. We conclude, by once again strongly recommending Mr. Rose's volume, as admirably calculated, by its simple detail of facts and its continued tone of candour and moderation, united with the most judicious firmness, to open the eyes even of the most infatuated, to the real character of the insinuating pretensions of rational-

ism; and to convince every one who values purity of doctrine, and truly rational religion, that those objects are only to be secured by a humble and cautious attention to the plain and natural sense of Scripture, especially as maintained in all its simplicity and integrity, by our apostolic and venerable Church.

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- I. *Some Particulars in the Ministerial Character and Obligations examined and enforced, in a Charge delivered to the Clergy of the Dioceses of Down and Connor, at the Primary Visitation at Lisburn, Wednesday, July 24, 1824.* By RICHARD MANT, D.D. M.R.I.A. Bishop of Down and Connor. 8vo. pp. 71. Milliken, Rivingtons.
 - II. *A Charge, delivered to the Candidates for Holy Orders, at the Cathedral Church in Spanish-Town, Jamaica, on Saturday, April 9, 1825, being the Day before the Primary Ordination in that Diocese.* By CHRISTOPHER, Lord Bishop of Jamaica. Jamaica, 1825.
 - III. *A Charge, delivered at the Primary Visitation of the Diocese of Gloucester, in the Months of June and July, 1825.* By CHRISTOPHER, Bishop of Gloucester. 4to. pp. 30. Rivingtons.
 - IV. *A Charge, delivered to the Clergy of the Diocese of Bath and Wells, at the Primary Visitation of that Diocese, in July, August, and September, 1825.* By GEORGE HENRY LAW, D.D. F.R.S. and A.S. Lord Bishop of Bath and Wells, 4to. pp. 30. Rodwell and Martin, Rivingtons.
 - V. *A Charge, delivered to the Clergy of the Diocese of Chester, at the Primary Visitation in August and September, 1825.* By CHARLES JAMES BLOMFIELD, Bishop of Chester. 4to. pp. 38. Mawman, Rivingtons, Rodwell and Martin.

THE nature and importance of such a thing as an Episcopal Charge are very unduly appreciated by those sciolists in religion and criticism who complain of the absence of theological learning in such compositions. To all frivolous objectors on this score, the saying of Quintilian eminently applies--*damnunt quod non intelligunt*. They are neither lectures on divinity nor sermons, but authoritative exhortations; which, to constitute their excellence, require nothing further than the most direct, simple, and earnest enforcement of the truth already known. All exhortation, indeed, pre-supposes some acquaintance with the subjects about which it is conversant. As knowledge implies the existence of truth, so exhortation upon any subject implies a speculative perception of that subject in the minds of those to whom it is addressed. It is an endeavour to render that perception more clear, more lively, more operative, by practical arguments, seconded by the personal character of the exhorter himself. It is evidently, therefore, quite foreign to the purpose of a Charge that it should be occupied with expositions of doctrine. It is addressed to men who are understood to be met

together, with one heart, and one voice as to all matters of faith,--- who, indeed, are presumed to have, not a moderate, but a deep and familiar acquaintance with theology as a science, from the very nature of their profession; and who come not, accordingly, before their Bishop, to be informed by him as to the nature of their sacred calling, but to receive from him, as the Chief Pastor of their flocks, the needful word of exhortation,---his opinion, his example, and the benefit of his more enlarged experience as to the right and best method of executing those duties, of the existence of which they are already conscious.

Periodical exhortations of such a nature derive their necessity from the constitution itself of man. It is a fact of which experience informs us, that a mere conviction of duty is not sufficient to keep us invariably in the right path of conduct. Impressions which are of a practical tendency, must be continually repeated in order to render them energizing principles of action. They need to be so worn into the character, that they may imperceptibly suggest what is to be done in each emergency, and not require, as it were, a formal reference to them as advisers on particular occasions. Now the act of habitually listening to exhortations on our duties, is an habitual attempt to enforce on ourselves the importance of the truths of which we are already convinced, and to render our principles more practical. Without such habitual attempts, the mere passive sense of duty would grow weaker, as all passive impressions do, by the constancy of its presence; whereas, when we continually remind ourselves of our duties by hearing the word of exhortation, we counteract such a noxious effect: each renewed perception of their practical cogency, and each earnest endeavour to enforce them on our attention, being, in a manner, active exertions of our principles;---a circumstance, which, from the contrary nature of active habits, must tend to give us an increased dexterity in their application.

The proper design of these pastoral addresses is so well set forth in the first of the Charges now before us, that we cannot do better than refer to the following passages in it, in confirmation of our remarks.

"It is in further application and illustration of the pledge," says Bishop Mant, "which we gave to the Church on our admission to a participation of her ministry, that I propose at present to address you: not with a reiterated reference to our rule of ministerial duty, to which I have been already adverting, but in exposition of certain other particulars belonging to our professional character, which at the same time we promised to observe. You will not, I trust, suppose from this, my reverend brethren, that I regard you as generally ignorant of your professional obligations, or as generally inattentive to their claims. Of truths, which the wisest already know in the theory of their duty, it is well that they should be occasionally reminded: in practices, which the most active are in the habit of already performing in the

discharge of their duty, it is well that they should be supported and encouraged. A greater confidence of conviction, a greater strength and energy of action, may grow out of friendly and well-timed admonition. 'Wherefore,' that I may express myself in apostolical language, 'I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance.' And in a later passage of the same epistle, St. Peter speaks of 'stirring up the pure minds' of those whom he addressed, 'by way of remembrance:' implying, as a valuable commentator observes, 'that the memories of the best Christians stand in need of refreshing, and the affections of the holiest require to be continually excited.'—p. 6—8. * * * * "It has been under the influence of the same conviction, that many valuable Charges have been delivered by these and other Prelates to their respective Clergy, at their visitations, not upon subjects of intricate research, and deep and recondite learning, but upon matters of familiar duty; which, as they ought to be perpetually applied in practice, so ought they to be perpetually present to our minds; to be revived, if they are languishing; if they are still in action, to be strengthened and enforced, by all the means of which they are susceptible. Indeed, as Archbishop Secker remarks, in a volume of this kind of compositions, of which I should rejoice to know, that it was not in the hands only, but in the memories of every Clergyman of the Church, 'these meetings were designed, partly to give the Clergy opportunities of conferring with each other, and consulting their superiors on matters relating to their profession; but principally to give Bishops opportunities of exhorting and cautioning their Clergy, either on such general subjects as are always useful, or on such particular occasions, as the circumstances of things, or the enquiries, made at or against these times, point out; and of interposing their authority, if there be need.' Upon this principle the same very learned Primate avowed, on another occasion, that he had 'never attempted in his former visitations, nor should he in that, to entertain his Clergy with any thing new and curious; thinking it,' as he added, 'much fitter for me, and better for you, to speak to you of such points immediately related to common practice, as though easily understood, are too frequently disregarded.'" pp. 11, 12.

But as the fullest and best answer to all who inquire what an Episcopal Charge ought to be, we would invite the reader, whether clerk or layman, to the attentive perusal of those whose titles we have prefixed to this article. The clerical reader will undoubtedly find in them more than a simple gratification of his curiosity,—he will find in them much to amend his heart and to stimulate him to the effectual performance of his holy function. To him, therefore, we would earnestly recommend a careful study of them in their detail. For our part, we must content ourselves with giving a few extracts from them, our limits scarcely permitting us to do more than make general references to the matters discussed in them.

The Bishop of Down and Connor, after setting forth, as we

have seen, the importance of continual exhortation on the subject of the ministerial duties, enters upon the consideration, first, of that example of holiness which is required of a clergyman, and then of those occupations and amusements which ought to engage him in his private and domestic life. He points out on the one hand, the excellent effect which the exemplary conduct of a clergyman must have on his parishioners; and on the other hand, the incalculable evil which must result where the preacher is not a pattern of that righteousness which he teaches. This good example should extend, the Bishop further observes, not only to the great essentials of Christianity, but to other matters of minor and subordinate importance; to such things, that is, as are implied in the precept which enjoins abstaining "from all appearance of evil," and in that which requires the disciple to be "wise" as well as "harmless." Punctuality in the time of commencing the public service, and devoutness of manner in its performance, are justly enumerated among particulars of this kind. Nor should the clergyman be an example to his flock in himself alone, but in his family;--observing family worship, and every member of his family, as far as possible, attending constantly at the service of the congregation. The Bishop then proceeds to the subject of clerical occupations. The obligation imposed by the ordination vow, of private devotion, and of the study of the Scriptures, as well as of other books conducing to an acquaintance with them, is first noticed under this head. With respect to the study of the Scriptures, the subjoined advice of his Lordship appears to us most salutary and excellent.

"It were well, indeed, that the exhortation in the ordination service were literally observed, which recommends 'the *daily* reading and weighing of the Scriptures:' it were well, I say, my reverend brethren, that every clergyman should hold it to be his duty, and accordingly establish it for his practice, not to permit a day to pass without reading a portion of the Bible, but to allot some part of every day to the study of God's word. The exercise would doubtless enable him, by almost imperceptible degrees, to 'wax riper and stronger in his ministry;' for, whilst it would habitually give to his thoughts a professional direction, it would qualify him more fully to discharge the duties of his profession, as a 'Scribe instructed unto the kingdom of heaven;' to lay up in his mind a fund of biblical information, and, like the householder, to bring forth out of his treasure, as occasions may require, 'things new and old.'

"But in speaking of the study of the Holy Scriptures, I cannot forbear to recommend that such study be prosecuted as much as possible in the original languages. However excellent may be the translation of any author, and few translations of any authors can be mentioned which surpass or even rival the excellence of the authorized English Bible, still the translation will fail of exhibiting a full idea of the original. The principle applies to the Holy Scriptures in as high a degree at least

as to other writings; perhaps in a higher degree than to most others. The knowledge derived to the student through the medium of the original languages is more clear, more profound, more complete, more satisfactory in every respect, more productive both of improvement and of delight. The power of reading the New Testament in the original, it is to be presumed that all Clergymen are possessed of: if that power were continually exercised by the daily reading of a chapter in the Greek, it would in a short time be greatly augmented; it would add by corresponding advances a large accession to the stock previously acquired, of theological learning; and the result, I am sure, would be highly gratifying, as well as highly beneficial, to every Clergyman, who enjoys those feelings which belong to his profession. An acquaintance with the original language of Scriptures of the Old Testament is much less generally prevalent. I lament that it is so; and I think it much to be desired, that instruction in Hebrew should form a necessary part of the course of education in our Universities, and a regular branch of examination in candidates for the ministry of the Church. I am perfectly sensible, my reverend brethren, that I am by no means qualified to address you in the character of a profound Hebrew scholar. But possibly upon that very account my present suggestion may come to you with a stronger practical recommendation. For thus much I am desirous of observing, for the encouragement of any amongst you, who may be willing to take this mode of fulfilling your ordination vow, in the article now before us, and to study the Scriptures with all diligence in the way in which they may be most profitably studied, but who may at the same time be incapable of studying them in that way by reason of their actual ignorance of the Hebrew language, that there is not one amongst you, at least amongst the younger members of our profession, who might not at no distant period attain that knowledge, with a very inconsiderable pecuniary expense, with no uncommon exercise of his faculties, and with no large sacrifice of his time; but eventually, I am persuaded, to the great increase of his enjoyments, and to the improvement and enrichment of his mind." p. 33—35.

As to the study of Hebrew, it is surprising, indeed, that it should not be among the indispensable requisites of a candidate for holy orders. If the proper understanding of the New Testament alone were regarded, nothing surely can be more conducive to such an end, than an acquaintance with what may be called, at least, the religious language of those by whom it was written. Their manner of expressing themselves upon the subjects of religion must have been, in a great measure, conformable with their established idiom on such subjects; as far, at any rate, as the different genius of one language would admit of the adoption into it of the idiom of another. The Septuagint, perhaps, in some sense, may be called an original of the Old Testament. So far as it is quoted by the writers of the New Testament, it may be deemed an authentic exposition of scriptural truth; but still the study of it, though highly useful, by no means supersedes a reference to

the Hebrew. We should rejoice, therefore, to see the wish of Bishop Mant realized in the introduction of Hebrew in the course of our University examinations, and more especially in those for holy orders. In the meantime, we consider it the duty of every present or future minister of the gospel, of his own accord, to devote some part of his leisure to the cultivation of an acquaintance with that hallowed tongue. From its simplicity, it presents fewer difficulties to the student than the classical languages, and may be learned with comparatively much less assistance from others. Indeed, we believe, that any one who was really anxious for the attainment, could, by himself, acquire a sufficient knowledge of it, to be able to take a delight in reading it; though he may not attain a proficiency in the mysteries of rabbinical lore.

Bishop Mant makes some remarks on the valuable aid to be derived from theological writers, as well as from profane literature in general, for the understanding of the Scriptures; and then passes on to state in what secular occupations a clergyman may consistently engage. He justifies the union of the magisterial character, and that of an instructor of youth, with the functions of a clergyman. These, he considers as "blameless" adjuncts to the clerical office, from the affinity which they bear to some of its duties. He adds, however,—

"But should there be any other occupations, in which the clergy were occasionally found to engage, involving them in business and cares of an altogether worldly nature, diverting their minds and their labours from the studies and employments which belong to their profession, having no connexion immediate or remote with spiritual things, but desecrating, so far as they are concerned, and secularising the characters, the thoughts, and the pursuits of those who might engage in them: should any such occupation, I say, my reverend brethren, be found to exist in this country, as an occupation deemed fit for a clergyman to engage in; of him, who might be tempted by the prospect of worldly gain to engage in it, I would earnestly entreat that he should consider, whether it were not derogatory from the dignity of his professional calling, repugnant to his professional engagements, and incompatible with the faithful discharge of his professional duties. I would earnestly intreat him to weigh with all seriousness the qualifications of the ministerial office, as described in Holy Scripture, especially in St. Paul's epistles to Timothy and Titus; and in the forms of ordination by the Church, especially in the exhortation at the ordering of Priests. I would intreat him to reflect upon the stipulations which he made, and upon the obligations which he incurred, (stipulations made, and obligations incurred, of his own free choice and inclination,) when he was admitted to the office of the ministry. I would entreat him further to bear in mind, that 'it is required in stewards,' whether in temporal or in spiritual stewards, 'that a man be found faithful.' I would admonish him of the difficulty, (will our blessed Lord's language, my reverend brethren, be

my authority for saying, the impossibility?) of 'serving two masters,' of executing with due fidelity a twofold stewardship: and finally, I would exhort him to reflect on the answer which he will be prepared to render, when called on to give an account of his spiritual stewardship at the great reckoning day of his heavenly Lord." p. 49—51.

From the occupations of a Clergyman, his Lordship descends to a view of the amusements which befit a Clergyman. Recommending, at the outset of his observations, the perusal of a little work on the subject, by Mr. Gilpin, entitled, "Dialogues on the Amusements of Clergymen," he discusses the question, how far those pleasures, which come under the term *sporting*, are consistent with the discharge of clerical engagements. Waving the general inquiry, whether the cruelty inflicted upon the inferior animals in such pleasures is justifiable or not, he decides, that they are altogether incompatible with the due discharge of the sacred functions. In the first place, as he argues, they exhaust and incapacitate the mind, as well as give it a distaste for the tranquil occupations of the clerical profession, instead of repairing its elasticity. They further take up a vast deal of time, which might be much more profitably bestowed.

"That person has a very imperfect and meagre conception of the ministerial office, who supposes that its duties are discharged by the bare public performance of the prescribed services of the Church. Engaged by a solemn covenant to 'give both public and private ministrations, as well to the sick as to the whole, within his cure, as need shall require, and occasion shall be given,' the conscientious minister considers himself, in the language of an apostle, as the 'servant' of those over whose souls he is appointed to watch. He will accordingly not only be ready to perform his duty in this as in every other respect, when he shall be required, but he will be continually looking out for opportunities of performing it. He will be—

'——— still at hand without request,

'To serve the sick, to succour the distrest.

"He will be 'going about,' not with an interested view to his own recreation alone, but for the purpose of 'doing good.'" pp. 57, 58.

But it may be contended, that the duties of parochial visitations are still not omitted by those who engage in the diversions of the field. The Bishop urges, that such sports are not generally followed with moderation, and that, at any rate, there is nothing in them in unison with the appropriate duties of a Clergyman.

The impregnable objection, however, to all such sports, appears to us to lie in an observation, which his Lordship proceeds to make, on the influence which a Clergyman devoted to the amusements of the field is likely to have with his parishioners. Bringing forward the various constructions which

they may put on the conduct of a Clergyman so engaged, though he may only temperately indulge in such pursuits, Bishop Mant continues :

" Say, if you please, that these are absurd notions, unworthy of an enlarged and liberal mind. It is not material to my present argument to defend them. But if such notions are indeed entertained, as I really believe they are ; and if they do operate as occasions of offence and blame to the ministry, as I really believe they do ; it may be the duty of each of us, my reverend brethren, to consider how far we are justified, for the sake of a trifling gratification, trifling certainly in the estimation of a Christian, and in comparison with the great law of charity, in not taking measures to remove them : it may be our duty, as Christian ministers, to consider, whether the rule, adopted by St. Paul for the regulation of his conduct in cases of comparative indifference, ought not to regulate our's, and whether, by ' wounding the weak conscience of our brethren, we may not be ' sinning both against them and against Christ ; ' and it may be our duty to consider, as ministers of the national Church, whether we are not contributing to shake the pillars of that edifice, which we ought to be diligent in upholding, and on the upholding of which we believe the profession and practice of the true Christian faith in this nation, under Providence, mainly to depend." pp. 63, 64.

His Lordship then notices the disputes in which these sports often involve their votaries ; and the improper associates to whom they introduce the minister of religion : adding the following dignified remonstrance :—

" In my jealousy, my reverend brethren, for the dignity of our office, I may err in my estimate of these things. But whether the race-course, the sporting-field, and the club-room, be proper schools for the improvement, and proper theatres for the exhibition, of the clerical character ; and whether the game-keeper and the groom and the huntsman, the jockey, and the boon companion, be proper associates for a Clergyman ; are questions which I must think well worthy the consideration of every member of our profession, who has been, or may be, tempted to appear in such scenes, and to hold such communications." p. 66.

Upon the whole subject of amusements, his Lordship requires of the Clergy to consider, not only whether their favourite pursuits are authorized by custom, but whether they are really lawful ; and, if lawful, whether they are expedient,—whether they correspond with the injunction, to do all things to the glory of God, or are at all subservient, or, on the contrary, injurious to, the work of the ministry,—and, in short, whether they can be reconciled with the vows and obligations which a Clergyman has undertaken.

From the Charge of the Bishop of Down and Connor we pass on to that of Dr. Lipscomb, the Bishop of Jamaica, delivered at his first ordination in his new diocese.

The opening and the conclusion of this Charge relate

entirely to the conduct of men appointed to the pastoral office amidst the slave population of a West-India island, and contain some wise directions as to the mode to be observed in treating hearers of such a condition of life. The instruction, however, given as to the manner of delivering the different services of the Church, is equally applicable to all Clergymen, and deserves to be quoted for its justness.

"The matchless simplicity of Scripture is frequently overlaid by too great an anxiety to give it weight and dignity. Those exquisite specimens of pathos, so admirably interwoven in its narrative, require nothing but an unstudied manner, and a free and natural delivery. By intending to be very impressive, the injudicious reader often produces a contrary effect. By elaborately taking too much pains, he fails in the very object proposed. To read our beautifully diversified services in one dull, monotonous, undeviating manner; to give precisely the same expression to the Ten Commandments, the history of Joseph, the Litany, the Parables of our Lord, and the Lord's Prayer, evinces a lamentable ignorance of the force, beauty, and variety of those inimitable compositions; but he who feels their power himself, will always communicate that impression to others. You cannot possibly pay too much attention to whatever relates to a proper method of ministering '*publicly in the congregation.*'" P. 8.

The observations, also, which follow, upon the importance of attention to conduct, in a Clergyman above all men, may be generally applied.

"It must be evident to any one, not entirely ignorant of human nature, that a minister of religion, who offends against all those decent proprieties of his holy calling, is offering a continual insult to the established opinions of mankind. A Clergyman, in right of his office and character, calmly takes that commanding station which has long been allotted to him by universal consent. He finds the prejudices of men already pre-engaged in his favour, and it does generally require no common pains and ingenuity of misbehaviour, entirely to eradicate these prevailing sentiments. In truth, it is matter of astonishment how long public opinion will bear with his infirmities; and never, even at last, entirely forsakes him till he has most unequivocally deserved it—till he has justly forfeited all esteem, and '*lost caste*' in society. I have no hesitation in declaring, that I never knew an instance of this kind, where the blame was not imputable to the Clergyman himself. Of all the enemies to religion, and to our venerable Establishment in particular, I know of none so dangerous, dishonest, and despicable as they, who receive her orders, enjoy her revenues, and neglect her duties. It is well for such persons, when a faithful and fearless exercise of the wholesome discipline of the Church restrains them from any longer disgracing themselves, outraging all sense of propriety, and bringing into contempt that sacred order, of which they are such unworthy members." Pp. 8, 9.

"Finally, remember that '*ye are to watch for souls, as they that must give account*;' that '*ye are the leaven that leaveneth the whole lump*;'—'*the salt of the earth*'—expressly sent into the world to

season, to correct, to purify, to enrich the tide of conversation. It is your high and honourable province to exemplify the blessed effects of sound religious education. '*So to let your light shine before men, that they may see your good works.*' It is yours to introduce into society decency and order, to check by your presence, to instruct by your information, and to encourage by your example. The state of manners has always borne a strict reference to the state of the Clergy. As mental acquirements and the refinements of literature become more and more extended; as the general standard of civilization assumes a higher elevation; so must also be the proportionable attainments of the teachers of religion, or they will not retain their relative superiority." P. 11.

From Jamaica we must take the liberty of returning as suddenly as we transported ourselves thither. The *ὑγρά κέλευθα*, traversed by a reviewer, are such as to interpose no obstacles to the rapidity of his passage. Behold us, then, at once fairly set down on dry ground at Gloucester, amidst the assembled Clergy of the diocese, and listening, with all due attention, to the pastoral admonitions of their Bishop.

The preliminary part of Dr. Bethel's Charge is occupied with notices of some points of ecclesiastical discipline;—such as the residence of Incumbents and of stipendiary Curates in their respective parishes; the necessity of double service on Sundays; the prevailing abuse of granting fictitious titles for orders; the relinquishment of cures without due notice given to the Bishop; the necessity of punctuality and adherence to forms in matters of business between the Bishop and his Clergy. After briefly touching on each of these points, and clearly stating his wishes with regard to them, the Bishop of Gloucester enters upon the consideration of the ministerial office itself, suggesting some excellent observations for its efficacious discharge in times such as the present. But whilst activity is thus forcibly inculcated on the Clergy, they are warned at the same time, not to indulge in an officious zeal, unbecoming the orderly sedateness of their character, and injurious to church discipline, but to confine themselves within their allotted sphere of duty.

"Yet remember that while you are your brethren's servants for Jesus' sake, shining like lights in the world, and behaving yourselves as men exposed to the observation of friends and foes, you have each of you your own place of action and usefulness marked out and allotted to you. You are the servants of the Church, because you are the servants of that portion of it in which you have been made overseers: it is here that your light must shine before men, for it is here especially that friends and enemies observe your motions, and expect to find you at your post. You will be ready, no doubt, to render to each other such assistance as occasion may require, and your own engagements will allow. But you will not '*stretch yourselves beyond your own measure*;' you will not intrude upon a spot allotted to a fellow-worker;

you will not disturb his peace, nor lessen his usefulness, by preferring your spiritual services, or recommending any favourite scheme of your own, within the sphere of his ministerial labours. You will not attempt to shine, like wandering stars, beyond the limits of your own orbit: you will not fly from place to place, and from pulpit to pulpit, as the advocates of any cause, however popular it may be, and however praiseworthy it may appear to yourselves. Such practices are of late growth, inconsistent, if I mistake not, with the regulations and spirit of our Church, and with the unpretending humility, the well disciplined zeal, and the appropriate usefulness of the ministerial character; and savouring more, in the opinion of judicious and observing men, of a desire to preach yourselves, and to court popular notice and applause, than to preach, in a proper and pastoral sense, Christ Jesus the Lord. As messengers, you are to deliver God's message to those to whom you have been sent: as watchmen, you must 'stand upon your own watch, and set yourselves upon your own tower:' as stewards, you have been made rulers over a particular portion of God's household, 'to give them meat in due season.'—*Blessed is that servant whom the Lord, when he cometh, shall find so doing.*" Pp. 14, 15.

The unity which ought to subsist between the ministers of religion, is the next consideration on which the Bishop insists: "an unity," as he expresses it, "of views, wishes and opinions, in the work to which they have pledged themselves." Having forcibly set forth the obligation to such an unity, imposed by the vows made at ordination, his Lordship goes on to state the nature of that moderation, by which such an unity may best be preserved.

"I do not, therefore, speak of a moderation which consists in renouncing or compromising opinions which you believe to be true, or expressing them in ambiguous terms; for unity of spirit can never be the fruit of compromise and verbal agreement. The moderation which I recommend, must be the result of knowledge and experience: a wise and critical investigation of the meaning and drift of Scripture; an acquaintance with the history of religious opinion, and particularly with the views and sentiments of our reformers; an impartial enquiry into our own notions, and a strict censure of the terms in which we express them; and a readiness to put a favourable construction on the opinions and language of other men.

"For exaggerated and extenuated notions are usually the effects of misconception and prejudice, where the mind is determined by feelings and impressions, or by authority and accidental circumstances, instead of forming its conclusions after diligent study and impartial investigation. In this state, the thoughts run onward in the same track, or travel in the same circle; to doubt, to reflect, to examine the weight of arguments on the other side of the question, is deemed dangerous, if not sinful. But it is the natural effect of this process, that your opinions, being unchecked by knowledge and judgment, run into extremes; and that the opinions of those who differ from you are misconceived and misrepresented. Your own delineations of Scripture doctrine are regarded as standards of evangelical truth or orthodox

theology; and a name of contempt or reproach is sometimes cast on those who dissent from your notions, and do not acknowledge the correctness of your standard." Pp. 17, 18.

The proper method of attaining this just mean is further stated to be, by a cool and critical examination of the Scriptures in the original languages, and with an enlarged view of them in all their parts and bearings, as elucidated by history; and under that aspect which they present, as tests of truth and standards of doctrine, and not as elementary and independent systems of belief and practice: also by a like temperate examination of the Articles and Liturgy; the sense of which, his Lordship urges, is not to be obtained by reference to the writings of Divines of an age subsequent to them, and to systems which had no influence on their construction, but by an appeal to the history of their times, and the controversies and errors to which they relate.

The observance of uniformity in matters of discipline, is an additional method prescribed by the Bishop of Gloucester for preserving the unity of the Church.

"It is almost needless to say, that offences against ecclesiastical discipline, transgressions of your own line of duty, and interference with the business of your fellow-labourers, will break in sunder that unity of the Spirit in the bond of peace, which we have been charged to keep as we are *one body and one spirit, called in one hope of our calling*. Nor need I caution you against any departure from a strict conformity to our admirable Liturgy; for you are well acquainted with its value, and have engaged yourselves to conform, to it by solemn subscriptions and declarations. But you must avoid diversities of customs, and attempts at novelty or singularity, in the administration of the Sacraments and the performance of Divine Service; and you must be careful to speak the same language, and to teach the same doctrines in the pulpit, which the Church prescribes to you in the reading desk, at the font, and at the communion table." Pp. 20, 21.

One or two infringements of this requisite uniformity of practice are noticed, as having been introduced in many places of this diocese; such as the use of unauthorized hymns in the service of the congregation, and the reception, into the pulpits, of itinerant advocates of societies not generally recognized by the Church. On the first point, the Bishop observes,

"I am quite sure that the notion, that every Clergyman may introduce into the service such Psalms and Hymns as suit his own taste, is at variance with the whole analogy of the laws and usages of our Church, and that strict and uniform adherence to the Common Prayers which we are bound to observe. Several of these collections have fallen in my way; and I have seen few which do not contain much objectionable matter; none which have any claim to supersede our authorized versions and scriptural anthems. It may not, perhaps, be expedient in all cases to be over hasty in putting a stop even to an irregular and improper practice; but where it has obtained, you must

endeavour gradually to correct it; and where the rules of the Church have not hitherto been infringed, no such custom must be introduced," Pp. 21, 22.

On the latter point his Lordship says:

"This is a practice which cannot fail to introduce invidious comparisons and doubtful disputations. But, with respect to sermons of this description, I object not merely to particular instances, but to the system itself, which seems likely to be carried—in some places has been already carried—to an extent inconvenient to the congregations, and interfering with the ends of regular public instruction. Charity sermons should be confined to local purposes, and such cases as are recommended by the King's Letter. Your Infirmaries, for instance, and other Institutions for the relief and comfort of your poor neighbours, your Schools, and the District Committees of the Society for the Promotion of Christian Knowledge, have a fair claim upon this indulgence. But when carried beyond these limits, the practice is irregular and improper, and such as I can by no means encourage or sanction." Pp. 22, 23.

In the concluding part of his Charge, the Bishop earnestly recommends the support of those public charities which are in some measure identified with the Church itself, as most effectual bonds of union among Church members:—the National Society,—in subservience to which, he insists, that the duty of publicly catechizing the children in church as often as may be convenient, should be scrupulously observed;—the Society for Promoting Christian Knowledge, and its District Committees; Parochial Libraries; the Society for the Propagation of the Gospel; the Society for Promoting the Enlargement and Building of Churches and Chapels; the Clergy Orphan School; and the particular Charity of the Diocese for the Widows and Orphans of Clergymen. The whole is concluded with an animated exhortation to diligence and faithfulness and piety, in the discharge of the clerical duties, and with affectionate proffers of every aid and encouragement within his power, on the part of the Bishop.

From the diocese of Gloucester, by an easy transition, we arrive at that of Bath and Wells. The visitation, at which the Charge of Dr. Law now before us was delivered, was the first, we believe, which the Clergy of that diocese had enjoyed for many years from their Diocesan,—the great age and infirmity of the late Bishop, Dr. Beadon, having latterly rendered it impossible for him to perform that duty in person. Bishop Law was already known to the Clergy by reputation for his active services in the diocese of Chester; and his Lordship's reception in his new See appears to have been correspondent with those favourable anticipations which had been formed of him from a knowledge of his character. In his Charge he bears testimony to the welcome with which he had been

greeted among the Clergy, and the desire manifested on their part to meet his wishes.

In a See, which has been so long deprived of the personal superintendence of its chief Pastor, there must naturally be many things requiring to be set in order. Hence we find the Bishop insisting so much, in the commencement of his Charge, on the duty of residence, and of the performance of double service in all practicable cases. A practice, it seems, has prevailed in the diocese, of undertaking the duty of a stipendiary curacy, together with that of a living. As to this source of non-residence, the Bishop expresses his entire disapproval of it, and his determination to allow it in no case except where the value of the benefice is inadequate to the support of the incumbent. Upon the subject of residence in general, he thus strongly expresses his sentiments:

"Residence, then, in every case, where it can properly be required, will be the primary object, in my administration of the affairs of this Diocese. I trust that there will be no one instance of palpable delinquency, to disgrace yourselves—or me. A non-resident minister is little better than no minister at all. He who would secure an interest in the poor man's heart, must enter his cottage. He who would lead him into the right path, must gain his love and esteem. Sunday we allow to be the most important day of the week; but it is only one day out of seven. The lot of the minister may not be cast on fair land; but there is a flock of Christ; there are souls destined for immortality, souls of which he has undertaken the care, and of which he must one day render a full and fearful account. That he may present every man perfect in Christ Jesus, should be, as it was with St. Paul, his hope and crown of rejoicing. But how can he who has abandoned his flock dare to think on that memorable declaration of our Lord, 'I am the good Shepherd, who know my sheep, and am known of mine?' With what emotions must he even read these awful words, 'of those whom thou hast given me, I have lost none?'"—Pp. 9, 10.

So, again, on the subject of a double service on the Sunday, his Lordship adopts a like decisive tone.

"Most anxiously, then, do I recommend and enjoin the performance of full duty in every Church throughout the Diocese, wherever it is practicable. The law enables me to enforce the admonition. But on this point I forbear: I would not suppose the possibility of my being obliged to have recourse to any compulsory measure; on the contrary, I trust that the arguments alleged will produce a ready and willing compliance on your part. You, my Reverend Brethren, will, I hope, be as desirous as I can be, to promote a measure, productive of the moral and religious improvement of your parishioners, and connected with your own credit and character."—P. 13.

The visitation of the sick, the administration of the Sacrament of the Lord's Supper, and the establishment of Sunday Schools, are topics on which he afterwards enlarges, and suggests the necessity of an increased attention to them in some places of the diocese.

From considering these matters of order and discipline, the Bishop of Bath and Wells proceeds, in the second division of his Charge, to state the importance of delivering from the pulpit the peculiar doctrines of Scripture. This leads him to take a brief review of the nature of Calvinism, which he characterizes as a system of faith contradicted by the plain and practical tenour of Scripture. From the notice of some prominent points in that theory of religion, the following excellent practical hints are deduced.

"That opinions so discordant with the word and spirit of Revelation, that doctrines so abhorrent from that justice and benevolence, which pervade every part of the creation—that such tenets should have been the occasion of perverting so many, is a circumstance, which not only excites our surprise, but affords at the same time just cause of admonition and reproof. We see the consequences of earnestness and ardour, though on mistaken principles. What then would these not effectuate, in support of true Religion?—*Fas est, et ab hoste doceri.*

"Let us, therefore, my Reverend Brethren, be distinguished by zeal, but by zeal according to knowledge. A sound faith ought to produce a corresponding line of conduct. The tree should be known by its fruits.

"These, however, and similar differences in the religious world, must inevitably injure the cause of our common Christianity. A spirit of mildness and conciliation would do much in allaying the heat which controversy has excited. We have of late approximated nearer to each other. Equally admitting the first truths of Christianity, all lesser discrepancies might surely be removed, by a mutual good understanding, and by sincere and friendly explanations. At least let all suspicion, and reproach, and evil-speaking be done away; and let us bear in mind, that we are brethren—brethren in Christ; created by the same Almighty Father; redeemed by the same atoning Saviour; and journeying onward to the same home—the mansions, as we hope and pray, of eternal happiness and glory."—Pp. 21, 22.

In the third division of the Charge, the conduct of the Clergy is considered, in regard to the Catholic Question. It is justly contended, that this question is not simply a political one; that the Clergy are only doing their duty in openly expressing their opinion on the subject; and that their opposition is not to be regarded as any breach of toleration, since the opinions of the Roman Catholics are not merely speculative, but "the power of the keys necessarily becomes the power of the sword." At the same time the Bishop teaches, that the opposition of the Clergy should be tempered with charity and discretion; that they should be content with submitting their opinions to the Legislature, and by no means venture on the subject, in any way, in their public ministrations in the church. He holds up the memorable conduct of his distinguished predecessor, Bishop Kenn, at the Revolution, as a model of moderation and firmness to be imitated by the Clergy, and points

with satisfaction to the sentiments recently expressed by the Duke of York, respecting the obligations of the Coronation oath. These are the principal points touched upon in this Charge; but, before we close it, we must extract the following passage, in which the various offices of the minister of religion are most pleasingly depicted.

"Such, then, my Reverend Brethren, are my sincere and matured opinions respecting the appropriate duties of the Clergy in this our day. Your lot is cast on times of trial. You have, however, one thing alone to look to—the straight-forward path of duty. Then, truly ennobling and godlike is the office to which you have dedicated your lives and ministry. It was the office of the great Saviour of the world. The ties which bind the Pastor to his people are of a sacred and a hallowed nature. The connexion between them begins at their birth, and ends but with their death. Before they know what is done for them, they are initiated by him into the fold of Christ; are thus made the children of God, and may become inheritors of the kingdom of heaven. As their reason expands, his care of them grows with their growth; instructs the child, and forms the future man. From his hands they afterwards receive the tenderest of human connexions, sanctioned by all the ceremonials of Religion. Through life his precepts tell them what they should do; whilst his example shews them how it may be done. And when at length, as all things must, their years are drawing to a close, when the soul is fleeing away to Him who gave it, then, the Messenger of the Gospel attends with healing on his wings; commemorates with them the last Supper of our Lord, and offers up the dying prayer of penitence and hope. Nor does his mournful office end here: when earth is to be returned to earth, and dust to dust, the Minister accompanies their remains to the last receptacle of all the living, and repeats over them the sublime service of our Church, in sure and certain hope of the resurrection to eternal life."—Pp. 28, 29.

We pass on then to the diocese of Chester, and proceed to give some account of the Charge delivered at the primary visitation of the present Bishop.

His Lordship opens his Charge with some observations on the mode of inquiry which it is become necessary for Bishops to adopt, by application to the Clergy themselves, in order to learn the state of their dioceses, from the unsatisfactory manner in which the Articles of Inquiry are generally answered by churchwardens. He then remarks the satisfaction which he had experienced, from finding his diocese "one of the best conditioned in the kingdom," in respect of residence and the performance of duty. To this last particular, indeed, the fact subjoined in a note sufficiently attests; there being, of about 620 churches and chapels in the diocese, not more than sixty in which only single duty is performed on Sunday, and this number yearly decreasing. His Lordship expresses the encouragement to do his own duty which he derives from the

state of his diocese, as well as from the example of his predecessor; and thus comments on the high importance of mutual support and co-operation on the part of a Bishop and his Clergy.

"By an uncompromising determination to do our duty, in that station which is assigned to us by the great Head of the Church, and by a desire to encourage and support one another in the execution of our arduous task, we may hope, under the Divine blessing, to secure to ourselves the highest recompense we can receive in this world, the consciousness of having made our calling available to the good which it was intended to produce. The good which may be produced by faithfulness in the ministry of the Gospel, is beyond all calculation; and beyond calculation also is the mischief, which is done by unfaithfulness and negligence. But there is this difference between the two cases; that while the diligent labourer in the Lord's vineyard enjoys the delightful consciousness of being an instrument of good in the hands of his Heavenly Master, and sees all around him the blessed effects of his labour; the profligate and the careless workman, who has no knowledge of the value of men's souls, no deep feeling on the question of other men's salvation, or his own—is utterly unconscious of the mischief and misery which he is causing to others, and of the dreadful responsibility which he daily accumulates upon himself." Pp. 8, 9.

His Lordship proceeds to state the friendly candour and explicitness with which all his communications with his Clergy would be regulated, and he urges the most unanswerable argument for such plainness, in saying—

"I entreat you to bear in mind, that although the relation, in which I stand to you, as a fellow-servant, 'whom the Lord hath made ruler over his household, to give them their portion of meat in due season,' obliges me to watch over your interests, and to promote your comfort, after the example of Him, who 'came not to be ministered unto, but to minister;' yet my first duty is, to look to the spiritual welfare of those who are committed to your care; and to guard, by every means in my power, against their suffering either by the neglect, or the errors, of their appointed teachers and guides." P. 10.

The imperative call to usefulness in the ministry, which the nature of the times suggests, is next placed by the Bishop in a conspicuous point of view. He urges, that however strong the claims of the Church may be on the attention and respect of individual Christians, and on the support and protection of the State, on other grounds; yet, if there be a failure in activity and zeal on the part of the Clergy, the Establishment must sink beneath them. He adds, that, amidst all the obloquy with which the Clergy have been assailed, there is a strong general feeling in their favour, which it only needs a faithful discharge of duty on their part to improve to their advantage, and points to the fearful responsibility which that minister incurs, who is neglectful of his holy calling.

Having thus insisted on the necessity of useful exertion on the part of the Clergy, he observes, in continuation, that their usefulness will depend upon their influence with the people, and that their influence will be proportionate to their personal sanctity of character;—more being expected of the Clergy than of the laity,—and that not unjustly, since it is regarded as part of their profession to set an *example* of Christian holiness and purity to others.

“ Allowance ought indeed to be made for the different tempers and circumstances of different men, more perhaps than the world in general is disposed to make; but no allowance is surely to be made for *him*, who perseveres in conduct which he knows to be a cause of scandal and offence: nor is there to be found, in the circle of civil society, a character less entitled to regard and respect, than that of a Clergyman, who habitually forgets, or throws off, the decorum of his profession; and by his dress, his language, his manners, and his pursuits, makes it manifest to the world that he is ashamed of his order, as his order has good reason to be ashamed of *him*.” P. 16.

At the same time, the Bishop further observes, he is far from recommending an entire seclusion from the world; this would be productive of evil both to the Clergy themselves and to society. He only insists on the necessity of caution in the choice of pursuits and amusements; of moderation in the use of them; and an habitual recollection of their profession, wherever they may be found.

He then passes on to suggest some hints as to the effectual mode of officiating in the congregation.

“ With regard to the public ministrations of the Church, the limits, to which I must confine my observations, forbid me to do more than briefly to recommend a devout and serious, yet simple manner of reading our admirable Liturgy; a plain, unaffected, earnest enforcement, and *particular application* of Gospel truths and duties. Let it be seen that your hearts are engaged in the great work which you have in hand, the salvation of souls; and you will infallibly touch the hearts of those who hear you. An indifferent voice and mode of delivery, whether in the pulpit or the desk, will soon be overlooked by the congregation, if the manner of their teacher be such as to make it visible, that he is deeply interested in their eternal welfare; and if his doctrine, his exhortations, his encouragements be all built upon one foundation, ‘ Jesus Christ, and him crucified.’ With regard to those natural impediments which are sometimes pleaded in excuse for a deficiency in this particular, I would remind you, that no one can tell how much may be done in the way of improvement, till he has tried all the various aids of advice, and practice, and careful study, with prayer for the assistance of God’s Holy Spirit.” Pp. 18, 19.

The important duty of catechizing, as preparatory to the rite of confirmation, is next touched. The Bishop here expresses his regret, that some Clergymen had thought it sufficient to catechize the children of their flock for a few

Sundays previous to confirmation; whereas, it ought to be a work continually going on, either in church or in school: and he explains the office of catechizing, as consisting, not merely in hearing the children answer the questions of the Catechism by rote, but in examination of their proficiency in the knowledge of Scripture, and in explanation to them of the texts upon which the Catechism is grounded. In furtherance of this duty, he recommends a diligent attention to the National and Sunday Schools.

"Closely connected with this branch of the clerical office is the superintendence of your National and Sunday Schools; of which I have only time to remark, first, that whether the vast experiment of universal education, which is now in progress, shall be productive of incalculable good or evil, will depend, under God, upon the vigilance and activity of the Clergy: and, secondly, that where the circumstances of a parish, or chapelry, are such, as to render hopeless the attempt to institute a daily National School, a Sunday School at least may be opened in *every* place, and taught, in the failure of other resources, by the Clergyman himself, or some part of his family. And I cannot too strongly express my conviction, that the existence of a National School is so far from doing away the necessity of a Sunday School, that it renders it still more indispensable." P. 20.

We should add, that whilst his Lordship thus earnestly recommends the system of gratuitous teaching, he cautions the Clergy, in a note on the passage, against the mischief which such a system may produce, unless it be under their immediate controul. He instances the Sunday Schools at Bolton-le-Moors, and at Stockport, as specimens of the happiest effects of the system.

The Bishop of Chester then proceeds to consider the peculiar obligations enforced upon the Clergy, as members of a National Church established by law. Under this point of view, it is shewn, that the rubrics and canons of the Church are the rules by which the Clergy are bound to regulate their conduct. To adopt a liberty of private judgment in opposition to these prescribed rules, would not only introduce confusion and discord, but "the very object of an Established Church would be defeated, were its congregations thus to be left to the uncertainty of private opinion and caprice." But the course of his Lordship's observations on this view of the clerical office, contains admonitions so just and so needful in these times, that we must stop to transcribe them at length.

"A strict and punctual conformity to the Liturgy and Articles of our Church, is a duty, to which we have bound ourselves by a solemn promise, and which, while we continue in its ministry, we must scrupulously fulfil. Conformity to the Liturgy implies, of course, an exact observance of the Rubrics. We are no more at liberty to vary the mode of performing any part of public worship, than we are to preach doctrines at variance with the Articles of Religion. If

there be any direction for the public service of the Church, with which a Clergyman cannot conscientiously comply, he is at liberty to withdraw from her ministry; but not to violate the solemn compact which he has made with her. It is true, that you are bound to promote, to the utmost of your power, the honour of God, and the growth of your Saviour's kingdom: but in your ministerial capacity you have engaged to do this in a certain way, and according to certain prescribed rules. Our zeal for the interests of Christ's universal Church is to be shewn by the punctual discharge of our duties, as ministers of one particular branch of it. 'It should never be forgotten by ministers,' says an able and sagacious writer, 'that they are subject to higher authority; that they are to execute law, not to make it. They are to embrace every opportunity of doing good, *within* the limits prescribed to them: *without* those limits they can do no good. For no accidental advantage can stand in competition with the main end of all government, the support and establishment of settled rules.'

"This fundamental principle of our ecclesiastical polity, to which, under Providence, it has been hitherto indebted for its stability, is too much overlooked in the present day. There are many pious and excellent members of our profession, who seem to forget that the sphere and the direction of their pastoral labours are distinctly marked out by that authority, which assigns to them the oversight of a particular congregation; and who regard the Christian Church at large as the object of their special concern. I think I am justified by experience in remarking, that next to carelessness on the part of the parochial Clergy, hardly any thing is more likely to make the people undervalue the importance of uniformity in religious offices, and to smooth the way to open secession, than unauthorized deviations from the ritual of the Church, and uncalled for intrusions into the spiritual charge, which has been committed by lawful authority to the keeping of others. In the sacraments, more particularly, it seems to me to be reprehensible in private Clergymen, to deviate from the prescribed forms, where there is no absolute necessity for such deviation; and by a capricious, a careless, or a hasty mode of administering them, to impair the opinion, which their congregations ought to entertain, of the sanctity and importance of the ordinances themselves. Still more applicable are these remarks to the practice, which I fear is too prevalent in large towns, not only of administering Private Baptism without inquiring into the necessity which alone can justify it, but of using the service for Public Baptism in private houses, an anomaly for which, under no circumstances, can an absolute necessity be pleaded." P. 22—25.

We have already noticed the Bishop of Gloucester's condemnation of an irregularity, which comes under this head of remark, ---the practice of itinerant preaching in behalf of particular charities. The Bishop of Chester also expresses his opinion against it, as "injurious to the quiet of the Church," and "adverse to the spirit of her constitutions."

The subject of residence is next briefly adverted to, and here his Lordship only expresses his hope to see the number of

residents (already great) still increased, and his wish that the provisions of the Curates' Act (57 Geo. III. c. 99) be strictly attended to, in all applications from non-resident incumbents.

In the diocese of Chester, it appears, the care of the churches and the glebe-houses devolves principally upon the Bishop, from the imperfect constitution of the archdeaconries and rural deaneries. His Lordship alludes to the defective condition of many of the buildings as the result of the want of local superintendence, and intimates his wish to remedy the evil by appointing a sufficient number of commissaries for this purpose.

He afterwards expresses his sentiments with regard to candidates for holy orders. He requires to have three months' notice given to him from every candidate, to admit of time for inquiring into his character and pursuits; and he earnestly presses it upon the consciences of his Clergy, to exercise the greatest caution in signing testimonials for holy orders. Alluding, also, as the Bishop of Gloucester does in his Charge, to the practice of giving "*sham titles*;" he strongly condemns it as simoniacal in its spirit and tendency, and declares that if any individual should so obtain deacon's orders in his diocese, he will not admit him to the second order in the ministry, nor countersign his testimonials to another Bishop.

He further requires that no curates should officiate in his diocese permanently without a license, or, if only for a short period, without his permission. This, his Lordship urges, from his own experience, as necessary to prevent the intrusion of improper, and even unordained, persons into the churches.

He concludes these suggestions with expressing his sense of the readiness of the Clergy to second his views.

"With sincere pleasure I add, that I have already experienced the greatest readiness in the Clergy of this diocese, to comply with my wishes in all these particulars, as far as I have had an opportunity of making them known; and I think I may say of the Clergy in general, that where a particular line of conduct is recommended to them, by those whom they have reason to respect, and is shown to be probably advantageous to the cause of religion and virtue, there exists not a body of men more ready to sacrifice, not only prepossession and prejudice, but personal ease and comfort, to the claims of duty. Indeed, in this respect, the world at large is apt to deal unreasonably with the Clergy, and expects to find in them an indifference to worldly objects inconsistent with natural affection and common sense; and a degree of disinterestedness, which in other men would be regarded as the height of imprudence." Pp. 32, 33.

The remainder of the charge is Chiefly occupied with the proposal of a general fund for the whole body of the Clergy, after the manner of a mutual benefit society, so as to afford means, not only for the relief of the widows and orphans of

Clergymen, but to the poorer Clergy for the education of their children, and as a resource to the old and disabled. His Lordship considers, that a fund of such a nature would supersede the present diocesan and local charities for the like object;—that as partly raised by the recipients themselves, it would be divested of its eleemosynary character, and would afford both encouragement to respectable candidates for the ministry, and a resource to all.

It is, of course, little more than a bare proposal of such a plan which his Lordship brings forward on this occasion. He only earnestly recommends the *principle* of it to the consideration of the Clergy at large.

The Bishop adds, that he had intended to offer some observations on the various societies which claim the support of the Clergy. The only one, however, of which he makes any particular mention,—after stating the necessary connexion which must consistently be believed to hold between the support of our Church and that of true religion,—is the Society for Promoting the Enlargement and Building of Churches and Chapels. He states the gratifying fact, that this society, by the expenditure of about 86,000*l.* had provided 113,000 sittings, of which 84,000 are free for the use of the poor; “so that every contributor of one guinea may fairly calculate that he is providing a free seat for one poor person in his parish church.”

We cannot better conclude this article, than with the following conclusion of his Lordship:—

“And here I bring my observations to a close, not without an apology, of which I am sensible there is too much need, for having occupied so large a portion of your time. The first meeting of a Bishop with the Clergy of his diocese is an occasion of no trivial concernment to both parties. The subjects which relate to our common duties, and to our common interests, are so various; the present state of the Church is of so peculiar a complexion; and the opportunities of these synodical addresses are so unfrequent; that I have felt it my duty to speak to you, not only with great plainness and earnestness of language, but more at length than may have seemed to be convenient, or perhaps necessary.

“On this occasion, and from this place, it is incumbent upon me to offer you my advice. You will not, I hope, on that account believe, that I am otherwise than deeply sensible of the need, in which I myself stand, of the counsel and assistance of my brethren. The same candour with which I have now spoken to *you*, will, I trust, mark your future intercourse with *me*, in all matters which may concern your own comfort, the well-being of the Church, and the honour of religion. And now, under an awful sense of the responsibility, which rests upon me, as the chief pastor of this extensive and populous diocese, I entreat the assistance of your prayers, that He who hath given me the will to do these things, may grant me also strength and

power to perform the same: and that He, who hath called us all to the ministry of his holy Word, may make our labours effectual to the great purposes of his Gospel.

“ ‘ Finally, my brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things:—and the peace of God, which passeth all understanding, shall keep your hearts and minds, through Christ Jesus.’ ”
Pp. 37, 38.

MISCELLANEOUS.

ON THE STUDY OF HEBREW.

To the Editor of the Christian Remembrancer.

Sir,—As a minister of the Established Church, willing to learn every thing which can render him a more efficient pastor, and regarding an acquaintance with the original languages of the Bible of no mean importance, you will, I trust, allow me to occupy a small portion of your next Number. The subject to which I wish to call attention is the study of Hebrew,—a language, which no man, who values his reputation as a correct interpreter of Scripture, can safely neglect. But, unfortunately, however necessary this acquisition may be, those who, from any one of the various causes which compel a man to rely on his own exertions, are unable to procure a guide, either in a master or a friend, are not unfrequently, I fear, driven to adopt a course of oriental reading, which employs more time than they can conveniently spare, or to abandon a design, which, if persisted in, would be attended with very beneficial results. Under the influence, then, of these feelings, I am induced to request, that, by means of your pages, we who are willing to learn may not be discouraged; for there must be many young divines, who, like myself, are “quite out at sea” on these matters; and who, in their attempts, like Virgil’s Sergestus, *irrisam sine honore ratem agerent*. The first obstacle that presents itself respects the vowel points; for, as the study of Hebrew has been but lately revived, we cannot learn with precision, whether we should apply ourselves to it, under one or the other form. If a young man examine the generality of books within his reach, he finds only disquisitions on the remote or comparative antiquity of these points; a question, which, however necessary to be duly examined, is totally irrelevant at the very commencement of his studies; for, until a tolerable knowledge of the language has been acquired, it does not seem possible to come to any settled opinion,—unless, indeed, to swell merely, as a kind of *nominis umbra*, the train of the illustrious names which are ranged on either side. This, however, is an unsatisfactory mode of proceeding, particularly when the student reads, that “unless he has determined for himself, after a mature investigation,” this knotty point, “he cannot with confidence apply to the study of the language.”

Horne, indeed, says, that "it has been recommended to learn the Hebrew language in the first instance without the points, as the knowledge of them can at any time be superadded, without any great labour," which would seem all that we uninitiated could require; but as it comes without the *sanction* even of our author's authority, we know not yet what cause to pursue. But suppose a man determines to be an antipunctist; what grammar is he to use? for, as I am only alluding to those who are from necessity *αυτοδιδασκτοι*, this information is of no small importance. If he read over Horne's list, he finds plenty of guides indeed,—but which is he to choose?—Are they all equally good, or must he select at random? This again stops him. The same observation may be made with regard to the choice of a Lexicon. Now, then, imagine the student fairly landed in the midst of prefixes and suffixes,—What book is he to commence with?—How is he to direct his reading? There is not, indeed, a great variety of authors; but there must be some selection particularly adapted for beginners, some *spicilegium* which may diminish his labour, and enable him, in a much shorter space of time, to arrive at the object of his wishes. In short, Mr. Editor, you will, I think, do the Theological State much service, if you would lead us by the hand in this matter, and favour the rising generation of divines with some advice in this branch of their studies.

I remain, Sir,

Your most obedient servant,

C.

It will have been observed, from what we have said in a former page of this Number, (p. 85,) that we entirely concur with our correspondent in the importance of the study of Hebrew. Now as to the question, whether it should be read with or without points, we decidedly give our vote in favour of the points. We shall state our reasons for this preference in the words of that accomplished divine and scholar, the late Bishop Middleton. "I wish," he said, (in writing to a friend,) "that a certain quantity of Hebrew learning were made indispensable in all candidates for orders. It is best learnt, I think, with the points: not that I ascribe to them a high antiquity, or believe that they constitute the '*Hebræa veritas*;' quite otherwise; but, without them, we have no system of pronunciation at all: we must make our own points; and considering that the same three consonants, accordingly as we point them, may be either a verb or a substantive; and, if a verb, of different voices and moods; without some system, we must get into endless confusion. I know, indeed, that the variety of meanings which the same consonants admit is made an argument *against* the Masoretic punctuation; but this is only saying, that we will have nothing to do with a rule which is not infallible. So far as I have observed, the Masoretes agree generally with the Septuagint, where the latter have any agreement with the present Hebrew text; for where they differ, the Masoretes have generally given the more probable sense. It is something, too, that the memory of the learner of a dead language should be aided by a settled system of pronunciation, and one which admits a great variety of sounds,

distinctive of the different uses of what the Anti-Masoretes would call the same word; *e. g.* *saphar*, he wrote; *sopher*, a scribe; *sepher*, a book; it is still merely *sepher*: this surely cannot be meant to facilitate the progress of the learner.*—*Memoir of Bishop Middleton, prefixed to his "Sermons and Charges," by Archdeacon Bonney, p. lxx.*

We can speak from experience of the excellence of a little grammar, by Israel Lyons, revised and corrected by Henry Jacob, published by Lunn, in 1810. There are some very good rules given in the Preface to it for pursuing the study of the language. The Psalms perhaps, from our familiarity with them in the course of our public services, are the most natural introduction to the labours of the student. There is a small edition of the Psalms with points, by Reeves, which may serve as an useful first book to the learner. He should accompany it with Bythner's *Lyra Prophetica*, as a clavis. It may be objected, that the Psalms, as a poetical book, are not so proper for a beginner as the Book of Genesis. This objection, we think, does not apply to the mere beginner, whose object is, not the full understanding of his author, but the learning of words. We quarrel not, however, if any one prefers beginning at the beginning. To speak *à la Dibdin*, the young man should certainly possess himself of such a treasure as Van der Hooght's Hebrew Bible, the Amsterdam edition, 8vo, 1705. As for a Lexicon, the most accessible perhaps is a 12mo edition of Buxtorf's Lexicon, *Basileæ*, 1689, which contains, we should think, every thing that a learner can want; to which, however, may be added, "*Stockii Clavis Linguae Sanctæ*," *Lips.* 1753, and Parkhurst's Lexicon; though the latter, indeed, is no help so far as the points are concerned, but is chiefly to be valued for the stores of theological erudition which it contains.

PHILOSOPHY AND SOCINIANISM.

A Third Letter to the Editor of the Christian Remembrancer.

DEAR SIR,

IN the remarks I have made in my preceding communications, on the religious opinions of two eminent philosophers, whose names the Unitarians have been extremely anxious to exhibit in the list of their own adherents, I have several times had occasion to allude to the peculiar mode of interpretation of Divine truth adopted by this sect; and to remark, that the spirit which leads to such an interpretation, is, generally speaking, of a nature claiming kindred with the spirit of philosophy: in fact, the principle most commonly urged as the ground

* Bishop Middleton, in the same place, gives his opinion, that the guttural *y* is the parent of the Greek digamma. It is generally represented as equivalent to *gn* or *ng*,—or, according to Bythner's amusing account of it, "*sonum edit talem (ut Syrus Grammaticus ait) qualem vitulus edit, absente matre.*"—Bishop Middleton considers it as little more than a breathing.

of such speculations, is that of taking enlarged views, cleared from the obscurity of prejudice and ignorance. It is urged, that the human mind, enlightened by science in physical things, must be guided by analogy and congruity, and depend upon its own resources in the research after religious truth; and that if, by the united voice of nature, the existence of a Deity is proclaimed, and if the probability of his making a revelation of his will to his creatures be conceded, or at least if the Bible be justly entitled to veneration for its contents, still we must interpret its doctrines in such a way as shall reduce them to the simplest principles, and make them conformable to the dictates of reason, and consistent with general analogy and congruity. Such is always the language of the Unitarian writers, and thus it is that they bring their real or supposed philosophic attainments to bear on questions, with which, I am inclined to maintain, philosophy has little or nothing to do; or at least that its application is not to be found in the adoption of such views as those alluded to.

In accordance with these remarks, it may not be uninteresting to inquire a little into the philosophic pretensions of the Unitarian school; as well as to take a cursory view of the religious opinions of some of the most distinguished philosophers, besides those whose sentiments have already been examined.

When we look at the list of philosophical names which the Unitarian school can fairly claim, we cannot assign to it any very high degree of scientific reputation. The greatest philosopher whom this catalogue can have to boast of is Priestley: and among the host of inferior pretenders, many names are heralded forth which no really scientific list would own. The train is swelled by some who have denied or misunderstood the most obvious truths of physical science, and others who have committed not less glaring absurdities in their *rational* views of other branches of inquiry*.

To return, however, to their great champion, Priestley. Those who are at all acquainted with his chemical and physical works, while they are disposed to allow him all the credit justly due to his discoveries, will hardly assign him any very high rank for those intellectual powers and acquirements which are necessary to constitute a philosopher in the true sense of the word. It is, of course, not to be denied that he ascertained several facts of considerable value and importance respecting pneumatic chemistry: but it must be remembered, that to be successful in experiments, is far from proving a man to be a profound or accurate thinker. Without entering further into the detail of these subjects, which would be hardly suitable to our present purpose, I would only refer the reader to his "*Disquisitions on Matter, Spirit,*" &c. 8vo. (1777) in order to obtain a satisfactory idea of the character and complexion of his philosophy, as applied to speculations of a moral and religious kind. In that treatise he distinctly avows his fundamental principle to be, that he can find no truth in any system

* For some striking specimens of the profound scientific acquirements of some leading Unitarian philosophers, the reader is referred to Archbishop Magee, Vol. III. Notes, p. 95, 135, &c. Their logic and metaphysics are also shewn to be in a similar style of excellence. Notes, p. 274, 280.

which does not generalize our views on these subjects; and give such a connected account of our moral and spiritual nature and relations, as shall recommend itself by its intrinsic evidence and reasonableness. Descending from this principle, he came to consider the doctrines of Materialism, Socinianism, and philosophical necessity, as essential parts in one great system. This he conceived to be derivable from a just observation of nature, and that consequently Scripture ought to be interpreted in a *rational* way, so as to conform to these principles.

That such views are utterly at variance with all true philosophy, will be evident to any one who is in the slightest degree acquainted with its rules and legitimate objects. And if they want authority to confirm them in this opinion, I refer them to the testimony of one who will not be suspected of any hostility on *religious* grounds, and whose opinion, as a philosopher, must possess the greatest weight: I allude to a short account of Dr. P. and his opinions, given by the late Professor Playfair:—when, after allowing him all due credit for his experiments, and having stated his religious opinions, he observes:

“These absurdities and inconsistencies will perhaps deprive him of the name of a philosopher, but he will still merit the name of an useful and diligent experimenter.”—*Playfair's Works*, Vol. I. *Biographical Account*, p. lxxxviii.

Such, then, is the philosophic sanction which the Socinian creed derives from its greatest luminary: and where it can find any more powerful, I am at a loss to discover. The authority of a living mathematician of some eminence might, indeed, be cited, who, with a consistency rarely displayed by those of this school, denies, upon the ground of incomprehensibility, not only the mysteries of religion, but the power of gravitation; and rejects not only the New Testament, but Newton's Principia. (See *Frend's Evening Amusements*, *passim*.)

To shew the extreme emptiness of all such pretensions to philosophy on religious subjects, I think the following admission will be regarded as of some weight, because it is from a man of considerable mathematical attainments, and who, at the same time, has by many been regarded as far from orthodox in his opinions.

“It is somewhat remarkable, that the deepest enquirers into nature have ever thought with most reverence, and spoken with most diffidence, concerning those things which in revealed religion may seem hard to be understood. They have ever avoided that self-sufficiency of knowledge which springs from ignorance, produces indifference, and ends in infidelity.”—*Bishop Watson's Apology for Christianity*, p. 212.

This remark, it is to be recollected, comes from one against whom insinuations of something nearly allied to Socinianism have been often thrown out, and who, at all events, was no enemy to freedom of speculation on these subjects. Again, the same writer observes,—“The most undecided men, on doubtful points, are those often who have bestowed most time in the investigation of them. It is safer to continue in doubt than to decide amiss.”

It is hardly necessary to remark, how totally at variance these ideas are with the conceits of the Unitarian system. Nor will the philosophical character of that system require many comments, when its

principles are correctly exhibited and divested of their specious embellishments.

Nothing can be in itself more unphilosophical, or a stronger proof of a mind not thoroughly instructed by philosophic studies, than the expectation, that we shall be able to attain a full explanation of every part of a given subject: to suppose, that it must be really resolvable into certain elementary ideas of a very simple description, or to assume, that it must be ultimately reducible to a congruity with some preconceived system. The inquirer, who should set about any investigation in science on such principles, would soon find himself, and sooner display to others, that he understood nothing of the fundamental rule of induction, by which the triumphs of modern science have been achieved.

In the physical sciences, we are, unquestionably, to a considerable extent, guided by analogy; there are limits, beyond which it would be reasonable to distrust any apparent new result on the ground of incongruity; but, if all chance of error should be excluded, we must then make congruity give way to fact; or rather must remodel our ideas of congruity in accordance with fact. Analogy, though a very useful guide in indicating the path of research, is not the absolute rule of truth. We may admit, that there must be some universal principles of harmony pervading the whole of nature. The difficulty lies in fixing the standard of such congruity, and pointing out what those principles are. If, then, even in this case, we are not to make matter of fact bend to preconceived ideas of uniformity, much less are we warranted in doing so in subjects beyond the reach of physical laws; in things confessedly, and in their very nature, beyond all analogy.

Positively to deny, displays as much presumption as positively to assert, upon subjects beyond the reach of our powers to investigate; and when any discovery is unfolded to us from competent authority, the presumption is all on the side of the denial. Nothing can be more just, or more truly philosophical, than the censure expressed on those who "intrude into those things which they have not seen; vainly puffed up in their fleshly mind." The spirit evinced by such inquirers of believing only in accordance with theory, would not be likely to tend to the improvement of science, and is decidedly at variance with the spirit in which the search into religious truth ought to be conducted.

When the inquirer directs his attempts to reduce the inscrutable mysteries of scripture to some standard erected by his own imagination, how much does he often leave behind untouched, which it would be much more becoming, and much more profitable, to have made the subject of examination! It is not the profound investigator of nature, who can withdraw his thoughts from the enchainment of physical research, where certainty attends his labours, and truth crowns his endeavours, to enter upon the uncertain field of misapplied metaphysics. It is not the man of really elevated philosophical views, who will think it a point of philosophy to dispute against the terms in which a doctrine of revelation may be couched. He who has been accustomed to range through the vast expanse of the material universe, and who has felt himself com-

pelled to admit deductions, irrefragably certain, yet involving ideas which the mind in vain attempts to grasp, will not see those difficulties which only arise to the confined apprehensions in receiving the sublime doctrines of revelation.

But to pass from speculations to facts, let us take a cursory survey of the state of religious opinions among real and undoubted philosophers.

It is not to be denied, that some scientific men, like numbers of unscientific men, have been more or less maintainers of opinions hostile to religion. But, on the other hand, it is equally certain, that the greater number, and among them the greatest names, are found as the supporters of religion. Nor of these, can it be said, that they were merely believers in natural theology;—merely acknowledging the existence and attributes of a supreme and intelligent cause as the author of nature;—merely admitting such conclusions as reason alone could deduce from the contemplation of the fabric of the universe, without regarding revelation,—there are numerous instances to the contrary: and this is, in fact, the point with which our present argument is more immediately concerned. If we can produce only one instance of a man of real philosophic eminence, who implicitly received revelation as the ground-work of his religious belief and practice, then it will most certainly follow, that the rejection of revealed religion cannot possibly be a necessary part or consequence of true philosophy. But the slightest acquaintance with scientific biography will suffice to render it obvious, that the instances, so far from being solitary, are, in fact, more numerous, and certainly far more weighty, than those of an opposite character.

The opinions of Bacon and of Newton upon religious subjects are so universally known, that it would be trite to quote them, and superfluous even to mention them. It is sufficient to observe, that the deepest reverence for the volume and contents of scripture, whole, entire, and unsophisticated, was the distinguishing feature of their religious views.

Where shall we find stronger examples of moderation, and a prudent submission to the authority of divine truth, than in such men as Kepler, the morning star to Newton;—Hooke, than whom none came nearer to that illustrious genius;—Boyle, the most liberal, yet firm maintainer of Christianity;—Barrow, its most strenuous, eloquent, and sound advocate,—a man in every way worthy of Newton as his pupil: of this eminent man, it would be superfluous to add more: of the two last-mentioned examples, a further remark may not be misplaced.

Boyle was far from a mere speculative believer in natural theology: he was a constant and devout adherent to the worship of the Church. Yet his profession was not of such a nature as to be at all incompatible with a reasonable liberality of sentiment. It well accorded with his mild and amiable disposition to be averse from all contracted views of religion; and he exemplified that which, to the bigot and the fanatic, always appears a paradox,—the influence of a sincere conviction in his own mind, without the least wish to force that conviction upon others; a firm persuasion in his own conscience, without presuming to judge the consciences of other men.

The name of Hooke can never be mentioned, without conveying associations with the highest efforts of science at the period in which he lived. To mention that he was one of the first to attempt the investigation of the parallax of the fixed stars, and that he made the nearest approach to the discovery of the laws of gravitation, before they were developed by Newton, will be sufficient for exhibiting his claim to philosophic honours of the first rank.

That such a man should constantly feel and express the deepest veneration for the eternal First Cause of all things, would not be remarkable, and his written and recorded sentiments bear ample testimony to the sincerity of this feeling. But what we have now more especially to remark is, that he, in like manner, displayed a similar respect for the Holy Scriptures;—that he felt no inclination on philosophical grounds to cavil at or reject any part of them. He regularly studied them in the original, and received their instructions with the humility of true wisdom, as the entire rule both of his practice and his belief.

It would be easy to swell the catalogue with the distinguished names of Gassendi, De Moivre, Ozanam, Pascal, and other ornaments, at once of science and of the religion they professed; men untainted with any desire to reduce the mysteries of heaven to the confined standard of human ideas.

Indeed, if we look at the facts, it would appear, that mathematicians, when they have turned their attention to the examination of Scripture, have been prone rather to carry the literal interpretation to too great a length, than to neglect it, or be led away by imaginary ideas of simplifying and rationalizing the contents of the sacred volume. This has been before exemplified in the instance of Newton. And we may cite another case equally strong in that of Napier of Merchiston, the celebrated inventor of logarithms. This distinguished man, who appeared with an invention so important, and displaying such unquestionable mathematical talents, in 1614, came before the public some years earlier, (in 1590,) as the author of a work on a theological subject: this was entitled, “A plain Discoverie of the whole Revelation of St. John; set down in two treatises,—the one searching and proving the true interpretation thereof,—the other applying the same paraphrasticallie and historicallie to the Texte.” From the style of this title, the nature of the work may readily be inferred; and to whatever excess of over minute interpretation the author may have gone, yet the circumstance itself is certainly curious: it shews, that a taste for scriptural research, carried even to an injudicious extreme, is perfectly compatible with the most eminent endowments, and assiduous labours of a mathematical kind.

One important, and indeed beautiful testimony, I must extract from the writings of a mathematician of the very highest celebrity. It is to be observed, that he was engaged in controversy with Newton, whom he considered to be greatly in error on the point in dispute.

“Tous les jours que je vois de ces esprits forts, qui critiquent les vérités de notre religion; et s'en moquent même avec la plus impertinente suffisance, je pense, chetifs mortels! combien et combien des choses sur lesquelles vous raisonnez si légèrement sont elles plus

sublimes, et plus élevées que celles sur lesquelles le grand Newton s'égare si grossièrement!"—*Euler's Letters*.

What can be a more just and rational application of those sentiments which true philosophy inculcates to the question of religious belief?—But I have now to draw the reader's attention to a declaration still stronger, and which is extremely valuable, as coming from a philosopher who, perhaps, more than any other, was addicted to theorize upon all subjects—the celebrated Des Cartes.

"Credenda esse omnia quæ a Deo revelata sunt, quamvis captum nostrum excedant." . . . "Ita si forte nobis Deus de seipso, vel aliis aliquid revelet, quod naturales ingenii nostri vires excedant, qualia jam sunt mysteria Incarnationis et Trinitatis, non recusabimus illa credere quamvis non clare intelligamus. Nec ullo modo mirabimur multa esse, tum in immensâ ejus naturâ, tum etiam in rebus ab eo creatis, quæ captum nostrum excedant."—*Cartesius, Princip. Philos.* p. 7.

After considering the testimonies thus given in favour of a submissive reception of scripture truth, we cannot but perceive that such truly philosophical spirits were well instructed in that most difficult lesson of philosophy—to learn their own deficiencies. They could justly appreciate their own weakness in attempting to go beyond the confines of demonstration; and, therefore, it was not to metaphysical research, on topics which no metaphysics could reach, that they were inclined to trust; it was to the candid examination of the claims and of the contents of that book, which came in the character of a guide, that they directed their inquiries, and finding those claims established upon the most complete evidence, they saw that a reception of whatever was taught in those records must be the necessary consequence. If the subjects be such as are far removed from our research, the propriety of taking the statement of them in its plain import is so much the more obvious. These distinguished men accordingly saw that no injury to their philosophic reputation could ensue from acquiescing in truths which the accumulated wisdom of past ages had never discredited; and which were consigned in records of the most venerable antiquity, and the most complete authenticity. They perceived, that no good could arise, no adequate object be attained, by attempting to explain away these doctrines. They did not like to reject what they could not disprove. They perceived, that to form a peremptory decision on the unreasonableness of mysteries, but ill agreed with the caution of inductive science; and that to frame a theory, in consistency with which all doctrines were to be explained, was not the course which sober philosophy could warrant, even if it could be followed without doing violence to the sense and expressions of Scripture: still less, if, in order to conform to that theory, a considerable part of the sacred writings was to be rejected; and what could not be rejected, to be wrested into the most forced and unnatural construction.

Having considered the cases of several eminent philosophers, who were decided and strenuous upholders of scriptural Christianity, I cannot forbear offering one or two extracts from the opinions of an individual of unquestionable intellectual powers, but whose religious

opinions were, in many respects, unquestionably hostile to religion. I allude to the instance of Hobbes. His life, compiled in Latin by the joint labour of several of his friends, has not, I believe, ever been accused of material inaccuracy, or giving an incorrect account of his opinions; and though the following statements appear very inconsistent with other parts of his known conduct and opinions, I cannot but regard this very inconsistency as favourable to the fidelity of the narrators.

[I quote from his life as extracted in Bayle's Historical and Critical Dictionary Improved.—Art. *Hobbes*, p. 108, note.]

"Deum agnovit eumque rerum omnium originem intra angustos tamen humanæ rationis cancellos nullatenus circumscribendum."—*Vita Hobbesii*, p. 105.

"Religionem Christianam quatenus in ecclesia Anglicana, resectis superstitionibus et ineptiis, regni legibus stabilitur, ex animo amplexus est." (p. 106.)

His attachment to the Church of England was shewn in his joining a private congregation of its members during the civil war, with whom he received the communion. (p. 29.)

"Quicquid autem ad pietatis exercitia aut bonos mores conferret plurimi fecit. Sanctius illi et reverentius, de Deo credere, quam scire. Sacerdotes interim inculpare solitus est, qui Christianam religionem absolutam ac simplicem, vel superstitione macularent, vel inanibus interdum profanis speculationibus implicarent." (p. 107.)

"Quare fortiter calumniati sunt qui ipsum Atheismi reum detulerunt: quod inde forsitan profectum quia scholasticorum aliorumque iste de grege morem rejecerat, qui otiosi in musæis suis sedentes, juxta imbecillum ingenii sui captum, Naturæ Divinæ incomperta affingunt attributa." (*ibid.*)

A remarkable instance of his devotion is recorded in the note, p. 189.

From his work, entitled "*Humane Nature*," copious extracts are given in the notes to the same article. Among these (note, p. 191) his opinions on religion are very fully stated. He maintains the absolute incomprehensibility of the Deity; whilst his existence is certain. He insists, with great particularity, on that fundamental truth of the gospel, that Jesus Christ is come in the flesh.—(1 Cor. iii. 11.)

And again, "Seeing our faith, that the Scriptures are the word of God, began from the confidence and trust we repose in the Church, there can be no doubt, but that their interpretation of the same Scriptures, when any doubt or controversy shall arise, by which this fundamental truth, that 'Jesus Christ is come in the flesh,' may be called in question, is safer for any man to trust to than his own, whether reasoning or spirit,—that is to say, his own opinion." (note, p. 192.)

These extracts afford specimens, which must be regarded as curious, of the religious opinions of one, who, in many respects, is justly ranked among the enemies of Christianity.

But it is not less curious to inquire into the conclusions which some of the friends of religion have deduced in favour of its truths, upon

the ground of philosophical considerations : that these have sometimes been carried to an unwarrantable excess, will only serve to shew, that there is no real hostility or incompatibility between the principles of faith and reason.

The well-known attempts of this kind in the writings of Leibnitz and Wolf, produced some few followers in our own country. Among these one remarkable instance is a work of a curious character, and, perhaps, but little known, published by Dr. Cheyne, a physician of some celebrity, in 1736. It is entitled, "*The Philosophical Principles of Religion, Natural and Revealed.*" It is divided into two parts; the first is not in any way remarkable, but contains a developement of the ordinary arguments of natural religion for the being and providence of God, and the immortality of the human soul; the second part comprises an argument of a very unusual description in favour of a belief in the mysteries of revelation. It is deduced on an examination of the mathematical doctrine of infinites. It is carried to a considerable extent, and exhibits a great degree of ingenuity in reasoning, as well as a profound reverence for religion. Of the truth of the general principle, that conclusions which are true, and contradictions which are manifest, in respect to things finite, will not be so in respect to things infinite, there can be no doubt; but this principle, it must be recollected, being derived solely from the consideration of *quantity*, it will only be by a very loose sort of analogy that we can apply it to the consideration of *beings* or their attributes.

In reference to this view of the subject, the reader will find some forcible arguments in Mr. John Norris's *Treatise on Reason and Faith*. The author's principal conclusion is, that the incomprehensibility of a thing is no just objection against the belief of it. He then proceeds to shew, that the Cartesian maxim, "that we are to assent to nothing but what is clear and evident," is perfectly consistent with the doctrine he is maintaining. This leads to some excellent observations on the supposed tendency of philosophical enquiry to produce a Socinian spirit in matters of religion, more particularly in reference to the Cartesian system then generally adopted. He concludes by maintaining that no good Cartesian can possibly be a Socinian. (See Chap. 7.)

The application of the argument, which it is the drift of all the former part of the work to establish, is made expressly to the Christian mysteries. The concluding address to the Socinians is particularly deserving attention. In it the author adverts to the higher truths of mathematics, which involve ideas incapable of being comprehended. These are brought forward with reference to a similar argument to that just considered: this reasoning is urged upon the philosophical Socinian, as leaving him without excuse, or the shadow of consistency, in denying the mysteries of revelation, upon the ground that they are incomprehensible; or thence inferring that they are contradictory to reason.

Principles, not very dissimilar to those of Dr. Cheyne, are advocated in several parts of the writings of that extraordinary genius, Bishop Berkeley. The controversy in which he took so distinguished a part, respecting the principles of the fluxionary calculus, shewed his talents to more advantage, as an ingenious and specious disputant,

than as a sound philosopher or mathematician. In the course of this discussion, he introduces frequent comparisons between the mysteries of religion, and, what he terms, the mysteries of the new geometry. But it appears very questionable, whether the cause of revelation is likely to gain much from arguments of a nature so remotely connected with it, when pushed beyond the bounds of the most general sort of illustration. The sort of analogy, which writers like those alluded to would make out, must very often be of an extremely remote description; too often also a fancied resemblance will be made to appear where none really exists. But thus much, I think, may fairly be admitted,—that the study of mathematical truths, as it ought to tend in an especial degree to produce clearness and consistency in the student's views, so, as a necessary part of this effect, it ought to guard him against narrow conceptions, and a fondness for preconceived ideas, in the examination of religious truth.

The only real and useful effects of science on the mind, are those of inducing correct *habits* of reasoning and of viewing things: little is to be gained by the actual application of mathematical truths. This, I conceive, is the only point of view, in which the sort of illustration just alluded to can be usefully admitted. From a careful study of those parts of mathematics where infinities are the subjects of an investigation, the mind should acquire a habit of similar discrimination, in framing its conclusions on other subjects of investigation in which ideas of infinity may be involved. The application of this principle should appear, in not attempting to judge of the nature, attributes, and designs of an infinite being from the conclusions which belong essentially to the nature and operations of finite beings. But to proceed to any more particular application, to attempt to make out any close analogy, is a method of explanation, at the best very uncertain, and which has a tendency to introduce every species of error. It does, in fact, counteract the very object to which we have just seen the influence of this sort of reflection should tend, and would make us fancy we understood that, which it should teach us to acknowledge we cannot expect to understand.

It is not here, as in the physical sciences, that we advance the cause of truth, by clearing away the false systems of former times, as the work of an ignorant age. If there be any thing in the force of that evidence, by which the truth of revelation is attested,—in the character of the revelation itself,—in the authority from whence the Christian religion derives its origin,—it must be evident that the purity of its truth is not to be sought, in the conceptions of modern philosophy, but by going back to the fountain head. If, as in many instances has undeniably been the case, the simplicity of revealed truth has been grossly corrupted, the removal of those corruptions is to be effected, not by substituting any new system, the offspring of a theorizing philosophy, but by ascertaining from the authentic and original documents of that revelation, what its primary character was. It has been a favourite idea with some, who pretend to very liberal views, that, during a succession of ignorant and semi-barbarous ages, the Christian religion was involved in so entire a corruption, that the very substance of it was nearly lost: the reformation, it is said, commenced a partial restoration and simplification of the truth; but the completion of the

great work was to be reserved to a more enlightened and philosophic age. Reason was now to assert her empire. The extension of science had given mankind juster ideas of their intellectual superiority, and enabled them to perceive, that religion wanted still further remodelling, to make it suitable to the extended license which the mind now claimed.

But if we look into history, what is the view we obtain of the real progress of these rational improvements in religion? In the very earliest times of Christianity, and before any of its alleged corruptions had taken place, we find a host of sectarists, under different titles, and with various pretensions, setting themselves up as the philosophical simplifiers of religious truth. Long before reason had made one step towards investigating the phenomena of nature, or analysing the laws of the material universe, a spirit, usurping the name of reason, had assumed an authority over faith, and made pretensions to a more correct and enlightened system of religion. In an age, when the light of discovery was too feeble to display any glimpse of the system of nature, it was thought by many powerful enough to penetrate far and wide into the regions beyond nature. The Gnostic, and other kindred heresies in religion, were derived from the wildest flights of the Platonic and Pythagorean reveries in philosophy. The progress of these *rational* views in religion, so far from accompanying the advance of inductive science, has always closely followed the aberrations of mysticism and extravagance: instead of being the result of intellectual illumination in modern times, these extraordinary discoveries are only the offspring of the darkness, caprice, and error of ancient scholastic conceit.

The more the real nature of the Socinian system is examined, the more evident will appear the emptiness of its pretensions. That it can be associated only with the most extravagant and superficial sort of philosophy is, I trust, made sufficiently to appear in what has been here advanced. And if its fallacious claims to the distinction of a rational religion should be thus found placed in their true light, to the satisfaction of any who may have been misled by their specious appearance, my intention, in offering these remarks through the medium of your Journal, will be fully answered.

I remain, dear Sir, yours truly,
B. P.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

ANTIGUA DISTRICT COMMITTEE.

At a Meeting of the Members of the Society for Promoting Christian Knowledge, and others of the Clergy and Laity residing in the Island of Antigua, in the Diocese of Barbadoes and the Leeward Islands, held June 17, 1825, at the Court-House, in the Town of Saint John—the Lord Bishop of the Diocese in the Chair,—a state-

ment being made by his Lordship of the objects of District Committees, it was

Resolved,—That the sanction of the Lord Bishop of the Diocese having been given, by his presence in the Chair, a District Committee of the Society for Promoting Christian Knowledge be now established for the said

Island of Antigua, in conformity with the Rules and Orders of the Society, and under its local regulations.

That his Excellency the Governor, or his Honour the Commander in Chief for the time being, be requested to honour the District Committee by becoming its Patron.

That the Lord Bishop of the Diocese be requested to accept the Office of President.

That the Hon. the President of the Council, the Hon. the Speaker of the Assembly, the Hon. the Chief Justice, the Hon. the Chief Baron, and the Venerable the Archdeacon of Antigua, be requested to accept the Office of Vice-Presidents.

That Anthony Musgrave, Esq. M.D. be requested to accept the Office of Treasurer.

That the Rev. Samuel Ashton Warner, and the Rev. Alexander William

M'Nish, A. B., be requested to accept the Office of Joint-Secretaries.

That the Committee do consist of all persons of the Established Church subscribing not less than Five Dollars, and that all subscribers of less than Five Dollars be entitled to the benefits of the Institution, in proportion to their respective subscriptions.

The foregoing Resolutions having been entered into, a Subscription was immediately commenced.

Thanks were then voted to the Lord Bishop for the fresh marks of his anxiety for the religious welfare of the Island, and for his Lordship's able conduct in the Chair;—and the proceedings of the day, with the list of subscriptions and donations, were ordered to be published in the *Weekly Register*.

Subscribers and Donors, 110.

Subscriptions, 243*l*. 7*s*. 6*d*.

Donations, 162*l*. 9*s*.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

BOMBAY DISTRICT COMMITTEE.

THE account of the commencement and progress of Bishop's College, Calcutta, up to the death of its ever-to-be-lamented founder, Bishop Middleton, are before our readers in several of our former numbers. We now continue those accounts from a memoir recently prepared by Archdeacon Barnes, and appended to the statement of proceedings at the formation of a District Committee there for the Society for the Propagation of the Gospel, taking up our narrative at the period of the arrival in India of Bishop Heber.

His Lordship reached Calcutta in October, 1823, and was, like his predecessor, intrusted by the Incorporated Society with the sole management of all their concerns in India, relating to the property of Bishop's College, as well as with that power of superintendence over its internal concerns and administration, which belongs to the office of visitor; and under these new auspices, the building of the College, which several causes had retarded, advanced towards its completion.

In the same month arrived also the

first missionaries of the Incorporated Society to the East, the Rev. Messrs. Moreton and Christian, with letters addressed to the Principal of Bishop's College, under whose direction the rules of the society required them to remain, till sufficiently prepared by the knowledge of the languages for missionary duties. The part of the building, however, destined for the residence of domiciliaries had not then been so long completed as to be judged proper for the reception of these clergymen. They accordingly received the benefit of the attendance of the College teachers, in Calcutta, until settled in the spheres of duty assigned to them respectively, in the circles of native schools at the two extremities of the city, erected by the Diocesan Committee of the Society for Promoting Christian Knowledge.

Towards the close of the year 1823, a collection was made at St. James's church Calcutta, for the uses of Bishop's College by the Rev. Mr. Hawtayne, which amounted to 475 Sica Rs. This collection is the first of the kind made

in India for the support of this establishment, the circumstances already detailed having hitherto retarded a more general appeal to the friends of the Christian cause within this diocese; and this sum, together with the gift of land and the 1100 Rs. mentioned as having been contributed at the first commencement of the building, and some books presented at different times to the library, chiefly by Principal Mill, constitutes the whole which the College has yet received from the bounty of the public in India.

It was not till January, 1824, that the complete state of the College apartments and offices enabled the Principal to take up his residence within its walls. In the following month, the society's third missionary, the Rev. Mr. Tweddle, who was ordained specially for this service by the Archbishop of York (as Mr. Christian had been before by the Bishop of London) arrived at the Presidency, and immediately had apartments in the College assigned for his reception.

The chapel was now the only part of the building unfinished; and nothing yet remained to prevent the admission of students, agreeably to the provisions made by the Incorporated Society and by the Society for Promoting Christian Knowledge. Accordingly on March 9th, 1824, two students of the province of Bengal were admitted into the College, and nominated to the theological scholarship of the former society, by the Bishop of Calcutta. In April a third student, not on the foundation, was admitted, whose charges are defrayed by the Church Missionary Society to Africa and the East, and in May a fourth arrived from Madras, who was nominated by the visitor as one of Bishop Middleton's scholars, on the foundation of the Society for Promoting Christian Knowledge. Other youths are also in preparation for the College in Madras and Tranquebar, the sons or relatives of the old missionaries of that venerable society in southern India, and other promising students are in preparation at this presidency who are equally with the former under age.

Mr. Christian David, native Christian teacher at Jaffnapatam, arrived at

the same time with the last mentioned student from Madras, for the purpose of being ordained by the Bishop to a chaplaincy of His Majesty's government at Columbo. This ancient disciple of the ever-memorable Schwartz, and long tried faithful servant of the Church among his countrymen, both in Malabar and Ceylon, became of course a domiciliary of Bishop's College during his stay at the Presidency, at the charges of the Society for Promoting Christian Knowledge. Having been ordained Deacon and Priest, he left the College and proceeded to Ceylon, to exercise the functions of his sacred office.

This last month was also distinguished by the arrival of the College printer, for the purpose of conducting that very important department of its labour in India. The same vessel brought the elegant present of communion plate already mentioned, from Mrs. Middleton, and a small but excellent collection of books for the library, from the Incorporated Society, to the value of about 1000*l*.

This library, collected from different sources, contains at present about 3000 printed volumes. It is an excellent collection as it regards biblical criticism, the Fathers, and ecclesiastical history, particularly of the eastern churches, highly respectable in classics and modern divinity, not deficient in oriental literature, and presenting something like a foundation of a good library in general history, voyages and travels, with physical and mathematical science. Besides these there are MSS.—the most valuable are the *Syrian MSS.* collected in Malabar by the late Bishop, and a few by the Principal: some *Tend* and *Pehbevy* collected in Surat; Arabic and Persian presented by the Principal and Professor Alt, with some Sanscrit purchased in Poona, particularly the two first Veds and several *Powanas*.

The departure of Bishop Heber on his visitation to the upper and central provinces, accompanied by the Archdeacon of Calcutta, left the management of the society's concerns once more in the hands of the Principal.

The present operations of the College will be understood from the preceding account of its history and

constitution. They may be distributed into the heads of Education, Instruction of European Missionaries, Inspection of Native Schools, Printing, and Translating. Each of these works is now in operation, though in its infancy; needing, indeed, nothing but the patronage and support of those who are friends of the promotion of Christianity in its purest form, to give efficiency to the system of order upon which all is conducted, and to produce an extension of their application, of which the effects on the permanent welfare of India may be incalculable.

The buildings are now complete, with the exception of the chapel, the printing house, and dwellings for the native instructors, which, with some further improvements which are extremely desirable in the grounds, are at present suspended for want of funds. There are now resident within the walls of the College, besides the Rev. Principal Mill and his family, two missionaries (the Rev. Messrs. Tweddle and Serjeant, of whom the latter is about to return to England on account of bad health) the printer already mentioned, three foundation and two non-foundation students. The Rev. Mr. Christian has been placed by the Bishop at Bhagilpore in Bahar, where he is diligently engaged, and at present with the most favorable promise of success, in the promotion of a circle of schools among the Hindoo children in that neighbourhood, and in acquiring the dialect and confidence of the Puhamee or Mountain Tribes in that neighbourhood, an interesting race of men, connected both by language and tradition with the Goonds and other races of central India, and whose freedom from caste, and indifference towards the idolatry

practised on the plains, appear to point them out as peculiarly calculated to attract the notice and reward the labours of a pious missionary. It is encouraging to be able to state that Mr. C. has already three candidates for baptism. Mr. Moreton is stationed at Russepugla, near Calcutta, in superintendence of an extensive range of schools supported by the Diocesan Committee of the Society for Promoting Christian Knowledge. The remaining establishment of the College consists of a Sanscrit and a Bengalee Pundit, a Moulaive, who gives lessons in Hindoostanee and Persian, to which it is proposed to add, so soon as the funds of the institution can bear the expense, native teachers of the Mahratta, Tamul, and Cingalese languages.

Prayers are daily read in the library, and are attended on Sundays by a small but highly respectable congregation from the neighbourhood. The daily course of Lectures, by the Principal and by the native teacher under his inspection, is uninterrupted, and the progress of the pupils most satisfactory.

Such is Bishop's College, as it is, and as it is designed to be; and as such it is respectfully but earnestly recommended to the liberality and patronage of the British nation, as an institution in the success of which all India and the universal Christian Church cannot but be deeply interested,—whose labours, thus far, it is hoped, have been such as to claim the confidence of the public, and to whose future labours and success no probable limit can be assigned, except the want of means to prosecute the illustrious work to which it is consecrated.

CHURCH PROCEEDINGS IN THE WEST INDIES.

ADDRESSES TO THE BISHOP OF BARBADOES.

We hail with delight the favourable reception which the Bishop of Barbadoes has experienced every where throughout his Diocese, as an indication of the benefits which may be expected from his mission; and gladly, therefore, resume the report

of proceedings in the West Indies, in which he has been concerned. We gave the Address of the Assembly of St. Kitt's in our last Number. The following was the purport of his Lordship's reply to it:

He returned his sincere thanks to the

Assembly, for their congratulations on his arrival, and for the kind and flattering terms in which they had been pleased to express their sentiments towards him. The assurance which the Address conveyed, of the disposition of the House to receive any recommendations from the Bishop, and to co-operate with him in furthering the objects of his mission, afforded him much satisfaction; and he would in every case endeavour to consult the well being and spiritual advantage of the community, leaving it to the judgment of the Legislature to decide on the reasonableness of the propositions which he should submit.—Tendering his acknowledgments to the Legislature for their readiness in passing an Act for regulating the Ecclesiastical jurisdiction in the Colony, in recognition of his patent, his Lordship, in the first instance, suggested for their further consideration, the propriety of investing the Bishop with legal authority to order such alterations or improvements in the Churches as he might deem expedient, with respect to the arrangement of pulpits, &c., or other similar regulations: this authority, though unmentioned in the patent, he thought should be conceded to the Bishop by a local enactment, in order to obviate any opposition to such arrangements which might be raised,—the Legislature reserving to themselves any control, which in their judgment might be considered necessary.—Another particularly desirable object, his Lordship said, was, that there should be a resident clergyman in each parish: for this purpose, he earnestly recommended the building of parsonage-houses, having observed that most of the parishes are at present destitute of that essential accommodation; and, should a grant be made for the purpose, according to the means of the Colony, his Lordship would almost pledge the assistance of his Majesty's Government towards the accomplishment of this necessary undertaking; which, he hoped, would receive the early attention of the Colonial Legislature.—With respect to the stipend allowed to the clergy of the island, which he had been informed was, almost generally, paid in sugar, he recommended

that payment in specie be substituted in future; the variation in the prices of sugar, he understood, often rendered it a matter of uncertainty to the clergyman, what his annual allowance really was, and necessarily obliged him to turn his attention to subjects which should not interfere with his peculiar vocation. In some cases, the stipend, under the present system, amounted to 300*l.* sterling per annum, and in others, his Lordship had understood, it was as low as 150*l.*; he therefore trusted, that the Legislature would adopt his recommendation on this point, and make a provision, from the Treasury fund, for such commutation of the present allowance as they might judge proper, and suitable to the respectable station in society which the Clergy of the Church of England had ever maintained.—It was peculiarly gratifying to him, his Lordship said, to observe the number of churches in this island; and he had instructed the clergy to regard the white, free coloured, and slave population, as equally the objects of their pastoral care. To assist the physical strength of the Establishment, it was in contemplation to appoint a body of lay-catechists, who, under the superintendence of the incumbents of the several parishes, controlled by the Episcopal authority, would extend instruction to the labourers on the surrounding estates; and he thought it of importance also, that, where practicable, Parochial Day-Schools should be established, under the same direction;—and by these means the sphere of religious instruction would be considerably enlarged, and both the adult and the young would participate, generally, in its advantages and its blessings.—His Lordship felt great pleasure in adverting to the Charitable Institution, which he had visited, and which he thought highly creditable to the Colony. At Barbadoes, he said, a similar Institution (under the direction of the Society for promoting Christian Knowledge) had been established, in which girls as well as boys were educated; and the public grant for its support was not much more than the sum voted for the support of the Institution here,—wherein he hoped it would

be found practicable to provide for the instruction of girls also. In the School at Barbadoes, he added, there were at present 60 white boys and 34 girls; and it trained up an useful class of persons, competent to discharge the duties of superior managers, book-keepers, &c. His Lordship recommended the formation in this Island of a District Committee of the Society for promoting Christian Knowledge; and stated, that bibles, testaments, elementary books for schools, and books of general Christian instruction, would be supplied by the Parent Society, at very reduced prices, on a remittance being made to the Secretary of the Diocesan Committee at Barbadoes, where a general depository of books would be established;—that Society had placed at his disposal a fund of 500*l.* sterling, to promote their grand object, a considerable part of which sum his Lordship had appropriated to the Establishment at Barbadoes. He hoped these District Committees would be formed in every part of the Diocese, and thereby one uniform and unexceptionable system of Christian instruction, adopted;—whilst, by the uniformity of the system which he should pursue in regulating the Clerical Establishments in the different Colonies, the Ecclesiastical body, with the Bishop at their head, would act in unison;—and thus, under the divine blessing, the benevolent views of his Majesty's Government, for advancing the best interests of this part of his dominions, would be happily accomplished. To this end, his Lordship, on his return from England, and the Archdeacons, would occasionally make a visitation throughout the Diocese; and any suggestions which might be offered, tending to the furtherance of the important objects of his ministry, would be regarded with due attention.—In conclusion, his Lordship regretted the unavoidable shortness of his stay; and assured the gentlemen whom he addressed, that, on his return, he would have pleasure in cultivating that personal acquaintance with them, to which the polite attentions of his Excellency the Captain-General had already partially introduced him.

The Speaker and Members then

retired to the Assembly-Room; and the Board of Council presented the following Address to his Lordship:—

ADDRESS OF THE COUNCIL.

“My Lord,—With feelings excited by no ordinary considerations, we, his Majesty's Council for the Island of Saint Christopher, proffer to your Lordship our sincere and hearty congratulations upon your appointment to the spiritual superintendence of these Colonies, and your auspicious arrival in this part of your Diocese.

“Deploing the ignorance which too generally prevails among our labouring classes, on the most important of all subjects; and anxious that they should be qualified by intellectual and moral improvements, for a greater participation of civil rights than they at present enjoy; we contemplate with deep interest and heart-felt pleasure, that act of his Majesty's Government, which has submitted to your Lordship's able consideration and directions, measures for conferring on the Slave population of these Colonies, the inestimable benefits of our holy religion.

“We hasten to tender to your Lordship, all the assistance in this truly great and charitable undertaking, that we can, either collectively or individually, afford; and we offer to God our humble prayers for his blessing upon your labours.

“Permit us to express the great satisfaction we experience, in finding in your Lordship an associate in our Councils, so able to guide us in the great object which we mutually have at heart, and in promoting the general public welfare of this part of his Majesty's dominions.

“Allow us at the same time, to offer you the most sincere assurance of our high respect for your Lordship's character; and our most earnest wishes that, in the possession of every temporal enjoyment and spiritual consolation, your Lordship will experience that which we know will be considered an indemnity for every privation, and an ample reward for every exertion,—the full and perfect success of a mission so important

to the interests of humanity, so fraught with blessings to thousands of our fellow-creatures.

(Signed) "John W. D. Wilson, (President); Stedman Rawlins; John Woodley; John Garnett; James Davoren; R. W. Pickwood; John Tyson; Charles Woodley; Isaac Dupuy.
"Council-Chamber, 1st June, 1825."

His Lordship briefly replied, expressing his satisfaction at joining the Honourable Board in Council; and added, that he had nothing to submit beyond the subjects he had already adverted to in their presence.

ANTIGUA.

The Two Houses of Legislature met on Thursday, June 9th, 1825, by special summons from his Honour the Commander in Chief.—Soon after one o'clock his Honour and the Lord Bishop of Barbadoes and the Leeward Islands arrived in the Council Chamber, and his Lordship being seated on the right of the Commander in Chief, the Marshal was directed by his Honour to require the attendance of the Assembly. The House immediately proceeded to the Council Chamber, with the Speaker at its head, and on its arrival there, the Commander-in-Chief was pleased to deliver the following Speech:—

"Mr. President, and Gentlemen of the Council,

"Mr. Speaker, and Gentlemen of the Assembly,

"The Lord Bishop of Barbadoes and the Leeward Islands having arrived in this part of his Diocese, I have thought it proper, in conformity to his Majesty's gracious order, to have him sworn in a Member of the Council, and I have summoned you to meet this day to witness his taking his seat as a Member of the Legislature.

"You will with me congratulate the Government upon this decided mark of the King's paternal care of these Colonies, in placing at the head of the Church a person of the great endowments of the Gentleman who has now become one among us, and look forward confidently to the advantages that are likely to be the consequence of his zealous and indefatigable exertions.

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"Mr. Speaker, and Gentlemen of the Assembly,

"The Bill recommended to be passed by you for the transferring the Ecclesiastical Powers to his Lordship, will be introduced to you by his Majesty's Solicitor-General, and I hope will be calculated to meet the King's intention and the approbation of the two Houses.

"SAMUEL ATHILL.

"Council Chamber, 9th June, 1825."

The following Addresses were afterwards presented to his Honour, in reply to his speech:

ADDRESS OF THE BOARD OF COUNCIL.

"To his Honour Samuel Athill, Commander-in-Chief for the time being in and over his Majesty's Islands of Antigua, Montserrat, and Barbuda, &c. &c. &c.

"May it please your Honour,

"We, the Members of his Majesty's Council, most fervently coincide with your Honour in the just congratulations you have offered to the country on the arrival of the Lord Bishop of Barbados and the Leeward Islands in this part of his Diocese—an appointment we appreciate as a distinguished mark of the Royal favour and paternal care of our most gracious Sovereign for the welfare of this distant portion of his Dominions, and we hail it as an event intimately connected with the future happy destiny of the Colonies.

"This Board, therefore, will always afford its cordial co-operation and zealous support to any measure conducive to the great objects of his Lordship's mission, thereby facilitating the important ends of his office, and recommending ourselves to his beneficent consideration.

(Signed) "Samuel Warner, President; Meade H. Daniell, William Byam, Paul Horsford, Samuel William Harman, Kean B. Osborn, Samuel Harman.

"Council Chamber, 9th June, 1825."

ADDRESS OF THE HOUSE OF ASSEMBLY.

"To his Honour Samuel Byam Athill, Commander-in-Chief for the time being in and over his

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Majesty's Islands of Antigua, Montserrat, and Barbuda, &c. &c. &c.

"May it please your Honour,

"We, his Majesty's dutiful and loyal subjects, the House of Assembly of the Island of Antigua, embrace the earliest opportunity afforded us, of expressing our very cordial congratulations on the arrival in this Island of the Lord Bishop of the Diocese, and of testifying the sentiments of profound respect and veneration which we bear towards the sacred office his Lordship has been called upon to fill.

"Warmly devoted to the wise and most excellent Ecclesiastical Institutions of the Parent State, we have viewed, with emotions of gratitude and delight, the benevolent intention of our gracious Sovereign more effectually to promote our spiritual welfare by extending to us the all-important benefits of the Episcopal controul and authority. That so accomplished a Divine should have been selected for this exalted trust, enhances much to us the value of so signal a proof of his Majesty's favour and condescension. We devoutly pray that his Lordship may long continue to adorn his present eminent station, and that by his example and precept, and his judicious and well-directed ministry, he may be the happy instrument of diffusing more widely, through all classes of the inhabitants of these Colonies, a pure and correct knowledge of the consolatory truths, and of the inestimable blessings, of our holy religion.

"Your Honour may confidently rely on the cordial co-operation of this House in any measures which his Lordship may now, or in future, consider expedient for the promotion of his pious designs; and that it will proceed without delay to take into its consideration the Bill about to be introduced by his Majesty's Solicitor-General for transferring the Ecclesiastical Powers to his Lordship.

"By order of the House,

NICHOLAS NUGENT, *Speaker.*

"June 9, 1825.

"NATHANIEL HUMPHRYS,
Clerk of the House."

As soon as the Assembly had retired to its own House, the Orders of the

Day were postponed, and the Bill alluded to by the Commander-in-Chief for transferring the Ecclesiastical Powers to the Lord Bishop, was introduced, and, the standing rules and orders of the House being dispensed with, it went through its several stages, and was sent up to the Council for its concurrence. It also passed that Board, and having received the sanction of the Executive, has since been published.

The attendance of the Assembly having been a second time required in the Council Chamber, by the Commander-in-Chief, the House again went up, when the Lord Bishop addressed both Houses, returning them thanks for the kind expressions towards him contained in their Addresses to his Honour, and for the promise they had made of co-operating with him in the objects of his mission; assuring them they might rest satisfied he should consult their interest in any measure he might submit to their consideration. He stated, that although his visit to this Island had been unavoidably delayed, it possessed an equal portion of his care; and although the Islands were divided by the sea, he hoped, by establishing a constant intercourse, to knit more closely the bonds which bound them. His Lordship then proceeded to take a candid and comprehensive view of the various objects of his important mission, and urged the necessity of erecting additional places of worship, and the residence in each parish of a clergyman of the Established Church, with a suitable number of catechists and teachers for the moral and religious instruction of all who required it. His Lordship also recommended the formation of a District Committee of the Society for Promoting Christian Knowledge, and proposed the establishment of a Central School in the town of St. John, for the maintenance and education of the children of indigent families; and stated that in the very last conversation he had had with his Majesty's Ministers, he was instructed to pledge the assistance of Government towards carrying into effect any laudable improvement in the Colonies. "His Lordship was at the same time pleased to say," observes the Colonial Reporter, "and we

cannot but feel thankful to him for his disinterested testimony on a matter of such importance to the West Indian character, that, from all he had seen since his arrival in the Diocese, he was assured of the general disposition of the Proprietors to encourage the religious instruction and moral improvement of those who were dependent on them."

BARBADOES.

[The following Address refers to his Lordship's intended departure for a short time from his diocese.]

May it please your Lordship,

We, the Representatives of the People of this Island, in General Assembly, this day assembled, approach your Lordship with feelings of regret, at your Lordship's intended departure for a time from this diocese.

We now take leave to repeat the expressions of confidence with which we had the honour of hailing your Lordship's arrival amongst us. If evidence had been wanting, of the paternal solicitude of our gracious Sovereign, for the interests of the Colonists, it could not have been manifested more sincerely than in the appointment of your Lordship to the Episcopal superintendence of the church of these Colonies; and we flatter ourselves, that the gratitude of

the public at large, has been fully exemplified in the readiness which has been evinced to embrace and promote the objects recommended by your Lordship for the religious instruction and moral improvement of our slaves and other dependents.

We beg you will accept our sincere wishes for a safe and pleasant passage to your native country, and a speedy return to the exercise of those duties, from which all classes must derive real and permanent advantage.

House of Assembly.

August 3, 1825.

As connected with these Addresses, which display so incontestibly the open arms with which the West Indians in general have received the Bishop sent to preside over their religious concerns, and the good spirit prevailing amongst them to forward all his views, and therefore how much they have been calumniated by our religious factionists, we have great pleasure in stating, with reference to Barbadoes, that, in September last, the House of Assembly passed an Act, by which they have provided munificently for the improvement of all the Churches and Parsonage-houses in the Island, having appropriated 2,000*l.* to the parish of St. Michael's, and 1,000*l.* each to all the rest.

POLITICAL RETROSPECT.

RUSSIA.—The various accounts which have been received of the death of Alexander, all tend to establish the fact that his death arose from the operation of natural causes; and Russia, barbarous as she may yet be, is not to be reproached with the destruction of the best and most enlightened Sovereign by whom she has been governed. The character of Alexander is now a subject for the historian, and is not to be canvassed in our scanty space. But we may observe, that his policy was Peace—that he sought to introduce amongst his subjects those arts and sciences which constitute the superiority and happiness of civilized life; and above all, that he anxiously

endeavoured to extend the advantages of education to every class of his subjects throughout his empire. The renunciation of Constantine is one of the most curious facts in the history of Princes. The reasons which induced this step are involved in much obscurity, and it is vain to speculate respecting them. We shall simply detail the facts of which we are assured. In 1822, Constantine addressed a letter to Alexander, requesting permission to renounce his right to the throne. As the ground of his wish, he says, "all the circumstances of his situation induce him to adopt the measure;" and he refers to an obligation into which he entered "voluntarily and solemnly"

on the divorce of his first wife. The answer of Alexander is dated a fortnight after, and gives his brother "full liberty to follow his firm resolution." Then follows a manifesto by Alexander, acknowledging as his successor his brother, the Grand Duke Nicholas.—Copies of these documents were sealed up, and deposited with the principal authorities of the Empire, with a superscription that they were not to be opened till the death of the Emperor. When their contents were made known on the happening of that event, Nicholas refused to accept the throne and to acknowledge the renunciation of Constantine. Accordingly, Nicholas and the chief Officers of State took the oath of fidelity to Constantine as Emperor. Immediately that Constantine heard of the death of his brother, he dispatched letters to his mother and his brother Nicholas, stating his resolution to adhere to his former act of renunciation, and acknowledging Nicholas as Emperor. However decisive this act was, Nicholas refused to publish it, till Constantine had been informed of the oath taken by him and the authorities of the Empire. But this intelligence produced no change in the resolution of Constantine. Accordingly, Nicholas has ascended the throne of the "Empire of all the Russias, as well as the thrones inseparable therefrom"—that of the kingdom of Poland and the Grand Duchy of Finland. In his first proclamation, Nicholas resolves to tread in the footsteps of Alexander, and expresses a hope that his reign may be but a continuation of *his*.

FRANCE.—Notwithstanding the fluctuations on the Stock Exchange at Paris, which have necessarily produced much distress, the French journalists testify the progress France has made in internal improvement since the Peace. Industry has been receiving for several years an extension which becomes daily more and more important. Roads are opened in all parts of the kingdom; canals are dug; bridges built; manufactories erected; mines of coal and metals are opened; and France is covered with more commodious and more elegant dwellings, the number of which built annually, for the last five years, is tenfold that of any period for more than a century

before. As a nation, France is flourishing and contented, and consequently pacific. The Ministry may indeed expect considerable opposition in the ensuing session, opposed as it is by both the *jure divino* faction and the Jacobins. But although M. de Villele has failed in some of his financial schemes, he is popular with the nation at large; and were he removed to-morrow, there is no party, nor conjunction of parties in France, which could possibly furnish another Administration in any degree effective or lasting.

UNITED STATES OF AMERICA.—The Message of the President develops the prosperous state of that country. Its national debt amounts to eighteen millions, and its annual expenses are about one million and a half; while the revenue is daily becoming more productive. The President details and proposes many improvements in the economy of the State, and particularly enforces the importance of an effective naval force. "It were, indeed, a vain and dangerous illusion to believe that in the present or probable condition of human society, a commerce so extensive and so rich as ours could exist and be pursued in safety, without the continual support of a military marine. A permanent naval peace establishment, therefore, adapted to our present condition, and adaptable to that gigantic growth with which the nation is advancing in its career, is among the subjects which will deserve your serious deliberations." Such is the ground upon which these states are increasing their navy—the last addition to it being ten sloops of war, which, for strength and weight of metal, are equal to our forty-two gun frigates. A Naval College has been founded at West Point. The defects of the judicial system are distinctly avowed. The President observes, that in 1791 the population of the States was four millions, and in 1821 it was about ten millions; and yet the judiciary department is confined to its primitive organization, and, consequently, is quite inadequate to the urgent wants of a still growing community. Might not a similar remark be made with respect to our judicial

establishment? The circumstances of England are somewhat changed since the times of Alfred and her first Edward, when twelve judges sufficed for the administration of justice. The message of the President does not omit that important topic, the moral and intellectual improvement of the people. "Roads and canals, by multiplying and facilitating the communications and intercourse between distant regions and multitudes of men, are among the most important means of improvement. But the first, perhaps the very first, instrument for the improvement of the condition of men, is knowledge; and to the acquisition of much of the knowledge adapted to the wants, the comforts, and enjoyments of human life, public institutions and seminaries of learning are essential."

REVENUE.—The revenue of the last year has fallen short of that of the preceding year by 238,000*l.*; the deficit is wholly in the last quarter, and is chiefly in the excise. The duties on coffee, malt, spirits, tobacco and wine, in particular, are deficient. The embarrassments in the commercial world may no doubt have postponed the receipts of duties in some instances, which will appear in the succeeding quarter: and the change of the duties on spirits and wine would doubtless induce the retail dealers to delay increasing their stocks; hence, then, we may expect the succeeding quarter will benefit by the deficiency of that which is just past.

COMMERCE.—We regret that our internal commerce is yet in a very low and depressed state. Confidence is in a great measure restored, but the effects of those unbounded and improvident speculations, to which we alluded in our last Number, are still felt. Great distress is experienced in some of the manufacturing districts, from the limited demand there is for all kinds of goods. A list of the colonial imports of Liverpool has been published, which distinctly shews the extent to which speculations have been carried. We shall instance the article

of cotton only. In 1825, 700,000 bags were imported, while the average of the five preceding years gives only 460,000 bags; and taking the importation of the whole kingdom, there is an increase in one year of 257,000 bags, or nearly 65,000,000 lbs. It is obvious the demand could not be equivalent to such an increase; hence the prices of cotton are at present nearly nominal; hence the ruin of nearly all those who have embarked in such rash schemes. It is curious to observe the progress of the use of cotton in England. It is not too much to assert, that as the use of the raw material has increased a hundred fold within the last seventy years, so, in spite of all the economy in the application of labour to the manufacture, the demand for workmen has increased in far more than an equal proportion.

The average weight imported in 1765, 1766, 1767 . . . 4,000,000 lbs.
In 1804, 1805, 1806 . 59,000,000 lbs.
In 1822, 1823, 1824 . 153,000,000 lbs.

The increased use of the raw material gives, however, a very imperfect view of the augmentation of the national wealth created by this manufacture. At first cotton was chiefly used in the fabrication of the heavier kinds of goods; as jackets for grooms and labouring men, barragons, &c.; afterwards, cotton velvets, velveteens, and various fancy cords; in all of which the weight of the cotton was great, in proportion to the finished commodity. At a late period, when mule spinning became perfected, muslins were introduced, which were gradually made of a finer and finer texture, till, it is said, a single pound of cotton, not worth more than 3*s.*, has been converted into a piece of muslin worth double the number of pounds. About forty years ago, all the muslins worn in America and in Europe were procured from India; but at this time, considerable quantities are shipped for that country beyond those which are required for the increased home demand, and for other foreign markets.

UNIVERSITY AND CLERICAL INTELLIGENCE.

OXFORD.

Degrees conferred December 31.

The names of those candidates who, at the close of the Public Examinations in Michaelmas Term, were admitted by the Public Examiners into the three Classes of *Literæ Humaniores* and *Disciplinæ Mathematicæ et Physicæ* respectively, according to the alphabetical arrangement in each class prescribed by the statute, stand as follow:—

In the First Class of Literæ Humaniores.

Dodgson, Hassard H. Christ Church.
Evans, Robert, Jesus.
Morris, George, Corpus Christi.
Talbot, Hon. John, C. Christ Church.
Vores, Thomas, Wadham.

In the Second Class of Literæ Humaniores.

Baker, Caspar W. Charles, Balliol.
Bosanquet, Henry, Balliol.
Copleston, William J. Corpus Christi.
Du Pre, Caledon George, St. Mary Hall.
Evans, Joseph S. R. Queen's.
Gresley, Richard N. Christ Church.
Hambleton, John, St. Edmund Hall.
Hippisley, John, Oriel.
Lambert, William, Corpus Christi.
Lewis, Arthur, Trinity.
Ley, Jacob, Christ Church.
Maister, Arthur, Balliol.
Neville, William L, Queen's.
Palmer, William, St. Mary Hall.
Sale, Thomas, Magdalen.
St. John, Edward B. St. Alban Hall.

In the 2d Class of Discip. Mathemat. et Phys.

Hippisley, John, Oriel.
Hood, Elisha G. Wadham.

Ley, James, Christ Church.
Vores, Thomas, Wadham.

In the Third Class of Lit. Hum.

Burt, Henry, Worcester.
Drake, Francis, Worcester.
Freeman, Henry, Wadham.
Gabell, Henry L. Christ Church.
Hazell, William, Christ Church.
Hood, Elisha G. Wadham.
Hughes, William, Oriel.
Hughes, James, Jesus.
Leighton, Baldwin F. Christ Church.
Martin, John S. Oriel.
Parry, John, Brasenose.
Perry, John, Balliol.
Smyth, George A. St. Edmund Hall.
Walsh, John H. Balliol.
Wylie, George, Queen's.

PUBLIC EXAMINERS.

In Lit. Hum.

W. Mills.
P. Wynter.
Charles T. Longley.
Chas. Girdlestone.
Arthur Johnson.
Richard Wm. Jelf.

In Discip. Mathemat.

S. P. Rigaud.
W. L. Cooke.
William Kay.

The number of candidates who form the Fourth Class, but whose names are not published, amounts to 86.

CAMBRIDGE.

Degrees conferred January 1.

BACHELOR OF DIVINITY.

Dickenson, Rev. A. St. Peter's College.

MASTER OF ARTS.

Harper, Rev. Henry, Queen's College.

BACHELOR'S COMMENCEMENT, January, 1826.

WRANGLERS.		Goodhart } S. Trin.		Neate, Trin.		Greensal, Joh.	
Law,	Trin.	Wells,	S. C.C.C.	Otter, G.	Jes.	Hopkins,	Joh.
Hymers,	Joh.	Stone,	Cai.	Stock,	Pet.	Apthorp,	Emm.
Metcalf,	Joh.	Smith,	Joh.	Borrett,	Cai.	Stevens,	Joh.
Hanson,	Clare.	Wollaston,	Cai.	Smedley,	Trin.	Power,	Clare.
Miller,	Joh.	Booth,	C.C.C.	Fearon,	Joh.	Patton,	Trin.
Budd,	Pem.	SENIOR OPTIMES.		Kinglake,	Trin.	Pinder,	Trin.
Moseley,	Joh.	Atkinson, sen.	Trin.	Suttaby,	Joh.	Hubbersty,	Joh.
Stratton,	Trin.	Clark,	Qu.	Baker,	Sid.	Greene,	Pem.
Willis,	Cai.	Lawson,	Joh.	Steggall,	Jes.	Cole,	Joh.
Fisher,	Pem.	Clutton,	Emm.	Gretton,	Joh.	Moore,	Chr.
Julian,	Qu.	Edmonds,	Trin.	Gibson,	Sid.	Flavell,	Joh.
Mason,	Trin.	Hales,	Trin.	Gibson,	Joh.	Bissett,	Magd.
Clinton,	Cai.	Welch,	Pem.	Taylor,	Jes.	Rawlings,	Qu.
Eyre,	Pem.	Heald,	Trin.	Kerr,	Sid.	Bell,	Cai.
Stansfield,	Trin.	Marsden,	Joh.	Collins,	Trin.	Gregg,	Joh.
Hodgson,	Trin.	Blissard,	Joh.	Gurney,	Trin.	Bawtree,	Jes.
Otter, E.	Jes.	Maynard,	Pem.	JUNIOR OPTIMES.		South,	Pem.
Webb,	Trin.	Ashington,	Trin.	Dunn,	Joh.	Adye,	Cai.
Green,	Chr.	Burnell,	Qu.	Atkinson, jun.	Trin.	Foster,	Joh.
Salkeld,	Trin.	Gilderdale,	Cath.	Russell,	Pet.	Purton,	Trin.
Keeling,	Trin.	Rolls,	Trin.	Shepherd,	Trin.	Price,	Joh.

PREFERMENTS.

- Arnold, Charles, to the Rectory of Wakerley, Northamptonshire. Patron, the Marquis of Exeter.
- Atlay, H. M. A. to the Rectory of Tinwell, Rutland. Patron, the Marquis of Exeter.
- Benson, Christopher, M. A. Rector of St. Giles's in the Fields, to a Prebendal Stall in the Cathedral of Worcester, void by the resignation of the Hon. and Rev. Edward Rice. Patron, the King.
- Boothby, Brooke, M. A. to the Vicarage of Farnsfield, Nottinghamshire.
- Burkitt, William, M. A. to be Chaplain on the East India Company's Establishment in Bengal.
- Butterfield H., M. A. to the Rectory of Brockdish, Norfolk. Patron, W. Wigney, Esq.
- Candler, P. B. A. to the Rectory of Letheringsett, Norfolk. Patrons, Mrs. Burrell and Mr. S. Burrell.
- Carter, R. W. to the Rectory of Quarington, Lincolnshire. Patron, the Earl of Bristol.
- Case, Isham, M. A. to the Rectory of Metheringham, Lincolnshire. Patron, the Earl of Bristol.
- Chevallier, Temple, M. A. to the Vicarage of St. Andrew the Great, Cambridge. Patrons, the Dean and Chapter of Ely.
- Child, C. B. D. to the united Rectories of Orton Longueville and Bottle Bridge, Hunts. Patron, the Earl of Aboyne.
- Collins, C. T. M. A. Fellow of Balliol College, Oxford, to the Rectory of Timsbury. Patron, the Master and Fellows of that College.
- Coppard, Dr. to the Rectory of Farnborough, Hants.
- Dalby, William, M. A. Fellow of Exeter College, Oxford, to the Vicarage of Warminster, Wilts. Patron, the Lord Bishop of Salisbury.
- Davison, John, B. D. to a Prebendal Stall in the Cathedral of Worcester.
- Fawcett, W., M. A. to be Minister of Brunswick Chapel, Marylebone.
- Greenhill, Wm. B. D. Fellow of Trinity College, Oxford, to the Rectory of Farnham, Essex. Patrons, the President and Fellows of Trinity College.
- Horner, J. M. A. Fellow of Clare Hall, Cambridge, to the Rectory of South Reston, Lincolnshire. Patron, Lord Bexley.
- Huyshé, Rowland, to the Vicarage of East Coker. Patrons, the Dean and Chapter of Exeter.
- King, John, to the Vicarage of Henley-upon-Thames. Patron, the Lord Bishop of Rochester.
- Law, Robert Vanbrugh, M. A. to the Prebendal Stall of Easton in Gordano, in the Cathedral of Wells.
- Marker, H. W., to the Rectory of Southleigh, Devon.
- Massingberd, P. C., M. A. to the United Rectory of South Ormsby with Ketsby, and the Vicarage of Calceby annexed, Lincolnshire.
- Musgrave, R. M. A. to the Rectory of Compton Bassett, Wilts.
- Peters, John Wm. M. A. to the Vicarage of Longford, Oxon.
- Pole, Reginald, to the Rectory of Shevioke, Cornwall.
- Pope, B. to the Vicarage of Oxborne St. George, Wilts. Patrons, the Dean and Canons of Windsor.
- Rawbone, C. B. LL.B. Vicar of Coughton, Warwick, to the Vicarage of Buckland, Berks.
- Rice, Hon. Edward, D. D. to the Deanery of Gloucester.
- Ridley, Charles John, M. A. to the Rectories of Lurling and West Harling, Norfolk. Patron, N. W. R. Colborne, Esq.
- Sanders, Robert, B.A. to be a Minor Canon of Worcester.
- Sanders, Thomas, to the Vicarage of Towcester, Northamptonshire. Patron, the Lord Bishop of Lichfield and Coventry.
- Saumarez, James, M. A. to the Rectory of Huggate, Yorkshire. Patron, The King.
- Scarborough, Wm. B. A. Chaplain of Christ Church, Oxford, to the Perpetual Curacy of Market Harborough, Leicestershire. Patron, the Dean and Chapter of Christ Church.
- Surridge, Thomas, to be Chaplain of his Majesty's Ship Ganges.
- Sweete, Wm. M. A. to the Vicarage of Lenham, Kent. Patron, T. F. Best, Esq.
- Taunton, George, B. D. Fellow of C. C. College, Oxford, to the Rectory of Stratford St. Anthony, Wilts. Patrons, the Master and Fellows.
- Thresher, W. M. A. to the Vicarage of Titchfield, Hants. Patron, H. P. Delme, Esq.
- Valpy, E. J. W. to the Rectory of Stamford Dingley. Patron, Rev. E. Valpy, Norwich.
- Wetherell, Henry, B. D. Prebendary of Gloucester, to the Archdeaconry of Hereford.
- Williams, David, LL.D. Head Master of Winchester School, to the Vicarage of Brayford Abbas, with the Rectory of Clifton Maybank, Dorset. Patrons, the Warden and Fellows of Winchester College.

CLERGYMEN MARRIED.

- Birkett, James, M. A. of Haydon Bridge, Northumberland, to Susannah, second daughter of the Rev. W. Jackson.
- Brock, Mourant, of St. Mary Hall, Oxford, to Catharine, eldest daughter of the late Daniel Tupper, Esq.
- Buckland, Wm. D. D. Canon of Christ Church, and Professor of Mineralogy in the University of Oxford, to Mary, eldest daughter of Benjamin Morland, Esq. of Sheepstead House.
- Coke, George, M. A. Rector of Aylton, to Ann Elizabeth, only daughter of the late Rev. James Hodgson.
- Garbett, Thomas, M. A. Master of Peterborough School, to Sarah, third daughter of the Rev. J. Bringham.
- Harvey, Richard, jun. M. A. Fellow of St. John's College, Oxford, to Louisa, eldest daughter of J. R. Best, Esq. of Barbadoes.
- Hayward, G. C. of Avening, Gloucestershire, to Sarah Elizabeth, daughter of Mr. George Mathen.
- Hayward, W. of Wantage, to Miss Sansom, of Hammersmith.
- Holmes, C. to Mrs. M. Ward.
- Iliff, F. B. A. of Shrewsbury, to Miss Sarah Cheyne.
- Madden, William C. B. A. Incumbent of Christ Church, Woodhouse, Yorkshire, to Mary, eldest daughter of the late J. Whitaker, Esq.
- Marriott, W. S. M. Rector of Horsemonden, Kent, to Julia Elizabeth, fourth daughter of T. L. Hodges, Esq.
- Mitchell, W. of Bombay, to Ann, youngest daughter of Mr. Thomas Holmes.
- Neale, E. P. of Tritenden, Kent, to Anna Maria, eldest daughter of J. Dunlap, Esq.
- Owen, John, of Tamworth, to Elizabeth, third daughter of the late R. Teed, Esq.
- Pipon, Thomas Earle, B. A. of Knapp Hill House, near Wells, to Jane Mary, second daughter of W. Dumaresq, Esq. of Pelham Place, Hants.
- Robins, Sanderson, M. A. to Elizabeth, eldest daughter of the late Thomas Holland, Esq.
- Thellusson, Hon. William, to Lucy, third daughter of Edward Roger Pratt, Esq. of Ryston House, Norfolk.
- Thomas, David, of Chepstow, to Miss E. J. Nicholls, of Carmarthen.

The Clerical Intelligence has been curtailed for want of room, with the exception of the ORDINATIONS, which are purposely omitted, as it is intended in future to publish an Alphabetical List of all that occurred within the quarter preceding.

NOTICE TO CORRESPONDENTS.

"Sabrinus" has at length been received.

"A Scottish Episcopalian" will obtain a hearing in our next Number. Attention to other subjects has only delayed the insertion of his Letter.

Some Verses, already published in another Journal, have been sent to us. It is not necessary therefore that we should give them publication.

Thorold, Charles, Rector of Ludborough, to Mary, daughter of Abraham Soulbey, Esq.

Thomas, E., of Briton Ferry, to Elizabeth, only daughter of the late L. Thomas, Esq. of Baglan, Glamorganshire.

Ward, Robert, M. A. to Ann, youngest daughter of the late Mr. J. Umphelby.

Watkins, T. M. A. to Mrs. Pipon, widow of the late Thomas Pipon, Esq.

Willis, R. C. M. A. to Frances, youngest daughter of Wm. Hale, Esq.

CLERGYMEN DECEASED.

Abbott, Wm. B. D. Prebendary of York, and formerly Tutor of St. John's College, Cambridge, aged 94.

Carew, J. W. Rector of Birkleigh, Devon. Chisholme, George, D. D. Rector of Ashmore, Dorset, aged 73.

Clyff, John, Vicar of Winkleigh, Devon. Cockaine, James, M. A. at Clifton Wood.

Davis, Thomas, Rector of Llanderfel, Merionethshire.

Drake, John, D. D. Rector of Amersham, Bucks, and Vicar of St. Nicholas, Deptford.

Edridge, Charles Lucas, D. D. Minister of Oxford Chapel, London.

Forster, Edward, Prebendary of Wells, and Vicar of Winscomb, Somerset.

Hart, Thomas, M. A. Vicar of Ringwood, Hants, aged 45.

Hayman, Henry, B. A. of Wilton. Hoste, Dixon, Rector of Tittleshall, Norfolk, aged 76.

Ion, Lancelot, Rector of Ingram, Northumberland, aged 64.

Knollis, Hon. Francis, Vicar of Burford, and Rector of Burthorpe, Gloucestershire, aged 84.

Mitchell, Richard, D. D. Rector of Fryerning, and Vicar of Eastwood, Essex.

Orchard, C. Rector of Lancaut, Cornwall.

Prosser, W. Curate of Igham and Iffield, Kent.

Radcliffe, Alexander, Vicar of Titchfield, Hants, and Rector of Stoodley, Devon, aged 76.

Rawlinson, J. S. LL.B. of Trinity Hall, Cambridge, aged 30.

Raymond, Samuel, LL.B. Rector of Flampton and Hengrave, Suffolk, aged 81.

Wagstaffe, John Stopee, Rector of Barkstone, near Belvoir Castle.

Winthrop, Edward, M. A. late Vicar of Darent, Kent.